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POETRY.

"WHO IS MY NEIGHHOR?"

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim—
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
But low with sickness, care and pain—
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan helpless left—
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb—
Whose hopes are all beyond the grave—
Go thou and ransom him.

Where'er thou meet'st a human form
Less favored than thy own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

SELECTIONS.

From the Christian Remembrancer.

THE SWEDISH CHURCH.

(Continued from page 40 of the Curchman.)

"Since 1693, the Swedish Church has had a special service for the baptism of Jews, Mahomedans, and heathens, according to which the proselyte, standing before the altar, renounces his former errors, professes his belief in 'the pure evangelical doctrine,' and promises to keep it all his life. It is, however, at the option of the proselyte whether he shall be baptised in public or in private. There is a special law, though not a special service, for the baptism of *gipsies*, who must either adopt civilized habits, or else, if they insist upon having their children baptised, leave them, after baptism, to the care of the State, which provides for their maintenance and education. This is an instance, amongst innumerable others, of the minuteness of detail into which the Swedish Church loves to descend. The national character appears to delight in exactness and completeness of analysis, a propensity which is remarkably developed in the systematic and complicated machine of their ecclesiastical government. So far then, at first sight, one would give a rather favorable opinion of the Swedish baptismal service. Though there is wanting in it the benediction of the water, and the ancient form of renunciation, and though in other respects it is somewhat vague, yet it contains not only a verbal assertion of the doctrine of baptismal regeneration, but also the trine affusion, which, though it ought to be used, is not expressly ordered in the English Church. However, the small value of such a preservation will be apparent, when we observe throughout the whole history of the Swedish ceremonial, a gradual and progressive decay, which has been extinguishing rite after rite, almost up to the present time. A principle has been at work, the existence of which would make all externals, however numerous and beautiful, of no value whatever in the eyes of a catholic-minded theologian, which would make them like withered leaves, ready to drop off at the slightest breath of popular opinion.

Various usages, as M. Schubert informs us, were connected with baptism in the Swedish service, long after the Reformation, which are now abolished. Such were the sign of the cross, the use of salt, oil and lights, the white robe, and exorcism. The sign of the cross was made on the forehead, on the breast (twice), on the crown of the head, and between the shoulders, in memory of the salvation obtained by the cross of Christ, and to remind each Christian that he must be ready to take up his cross and to follow after Him. The priest formerly made the sign of the cross, with oil, on the head and between the shoulders, saying, at the first consignation, 'God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath forgiven thee thy sin, confirm and strengthen thee with His grace, and anoint thee with the Holy Ghost unto everlasting life.' And at the second: 'God, who, of His great mercy, hath called thee to baptism, anoint thee with the oil of joy.' This unction was abolished in the year 1541. The signing of the forehead and breast was discontinued as recently as the year 1811. For a whole century after the Reformation, the first part of the baptismal service, consisting of reading some verses of the Scripture, and signing with the cross, was performed in the porch of the Church, and called in the Swedish 'Primsign a' (*prima signatio*); but since the date 1614, the entire service has been performed in the body of the Church.

According to the ancient usage, the priest placed salt in the mouth of the infant to be baptized, saying, 'The Lord give unto thee the salt of wisdom. This custom was abolished by a decree of the Council of Upsal, in 1593.

Again, the priest clad the child in a white vestment, saying these words: 'The Lord clothe thee with the white robe, which thou must carry unspotted before His judgment-seat.' This custom was retained some twenty years longer, and dropped in the revision of 1614.

Lastly, the priest placed a light in the hand of the child, saying, 'Take thy burning lamp in thine hand, and keep thy baptism blamelessly, that when the Lord cometh to the marriage, thou, with all His saints, mayest meet Him, and enter into joy everlasting.' This part of the service lasted till 1593.

The form of baptismal exorcism was at first kept entire, as the Archbishop Laurentius Petri zealously maintained it, and translated from the German the treatise of Justus Menius on that subject; but its expressions were gradually modified, and at length, on the revision of the Liturgy in 1811, it was altogether laid aside."

The Marriage-service of the Swedish Church contains many relics of old Catholic ceremonial, amongst which we may mention the use of myrtle wreaths and silver crowns, as well as of the ring; and even the name of 'Bridal Mass' (*Braut-messe*), by which is meant, a solemn benediction given to the bride from the altar, whilst a rich canopy is held over her head. This is only usual when the communion service accompanies the ceremony. Yet even in this part of the Swedish ritual, one cannot but be struck by many curious indications of the same perpetual tendency to get rid of external observances. For instance, the old formulary of 1529 enjoined the married pair to bend their heads, whilst the priest gave a benediction, early in the service. This bending of the head was disused in 1593, and the benediction has now disappeared. Up to the date, also, of 1593, lights were always used on the altar during a marriage, which were then prohibited. Until the latter part of the seventeenth century, espousals were always performed in Church; but although this is still used, with the delivery of the ring and other gifts, as a separate ceremony, apart from the marriage-service, yet it is now performed in private houses, or at the residence of the pastor. Indeed, we believe that the marriage-service itself, at the present day, seldom takes place in the Church, comparatively speaking, except among the lower classes. For a lively description of this ceremony, which gives also a good idea of the kindly and homely character of the Swedes, we may refer our readers to Miss Bremer's novel of the 'Rectory of Mora.'

Similar observations apply to the service for Churching women. A preliminary part of it was, long after the Reformation, performed in the Church porch, where the priest met the woman, and, after a prayer of thanksgiving, led her into the body of the Church. This was called the 'Introduction' (*Inledning*), and was in use up to 1693, when it was abolished by a Council of Upsal. The custom of the women bearing lights in their hands, and making oblations, disappeared earlier, in 1593. There is little in the present service for us to notice; it is performed at the entrance of the choir, and consists of a short thanksgiving prayer, after which, the priest, taking the woman by the hand, as she rises from kneeling, says the following words:—'The Lord lead thee in His truth, and in His fear, now and for evermore. Amen.'

We find the retrenchment of rites in the Burial-service has been steady and progressive. Long after the Reformation, for instance, the custom of wakes was kept up; the priest and the near relatives watched by the dead for one or more nights. This usage was a good deal limited in 1644, and abolished in 1686.

In the Hand-book of 1547, certain praye for the dead are omitted, which, up to that time rs re used by the priest before the funeral procession left the house. A double form of consecration first of the grave and then of the corpse, before the funeral, lingered till 1593. A short sermon (*Utfards-prediknringar*) was introduced as a substitute for this; (the Swedish Church is peculiarly partial to preaching, and it is brought in on all possible occasions;) but even the sermon was abolished in 1686.

It was formerly a custom, both in town and country, for the funeral procession to sing hymns from the house to the Church; but in 1686 this was forbidden for the country, and in 1688 for the towns.

The beautiful usage of carrying the corpse in procession round the Church, or inside of it, was abolished as early as 1593, when they also gave up bearing the cross and banners in front of the procession.

At present, the corpse is not taken into Church at all, but left near the grave, whilst the mourners enter the Church to hear the funeral sermon. This is generally delivered from the pulpit, but sometimes from the altar, and always bears a special reference to the character and circumstances of the deceased; it was introduced early in the Reformation, as a substitute for the old mass for the dead (*Seel-messe*).

All unnecessary expenditure on funerals is forbidden by law, and even the number of persons constituting the funeral procession is limited to twenty-five, except for the *noblesse*.

The burial service presents little that is remarkable;—the priest sprinkles earth thrice on the coffin, saying, 'Out of the earth wast thou taken; to earth shalt thou return; Jesus Christ our Savious shall awaken the at thee last day.'

Then follows a rather spiritless prayer, which, however, formerly contained a supplication for the dead: this latter has been left out since 1593. The custom of singing certain hymns at the grave, and of reading 1 Thess. iv. 13, has also gone out of fashion. It is now at the option of the minister to read one or other of the special prayers in the *Evangelii-bok*, and some select texts given in the Liturgy. The Lord's Prayer and the Blessing conclude the service.

We may add, as another note of the gradual decay of the Catholic feeling, that the priest now buries *unbaptized* children, though without the procession, or tolling of bells. For some considerable time after the Reformation, the priest was not present at such interments. Persons who have committed suicide, or been slain in a duel, or have died in the commission of great sins, are always buried on the north side of the church-yard. In cases of infanticide or illegitimacy, the children are also buried in the same quarter, by way of disgrace to the parents.

The modern Confirmation-service possesses less interest than others, as it is hardly to be called a relic of Catholic times at all, except in name, and is, in fact, a mere examination of young people preparatory to this first communion. Moreover, it is not necessarily performed by a bishop, but is conducted, once a year, by the ordinary clergyman of each parish. Yet we are induced to give a brief outline of it, as we believe the Bishop of London, some years back, desired the then Bishop of Gothenberg (now Archbishop of Upsal) to confirm the children of the English there; which he did, using the English form, after asking the King of Sweden's permission. We cannot think that his Lordship could have sufficiently adverted, either to the fact which we have just mentioned about the Swedish view of the confirmation, or to the utterly invalid character of the Swedish orders. Even in this rite, we find another instance of the decay of externals in the Swedish Church. It had become rare by the middle of the seventeenth century, but was brought once more into use by the Bishop Laurelius and the the Archbishop H. Benzelius. This restoration M. Schubert ascribes to the previous revival originated by Spener in Germany.

The present confirmation office is performed on Sunday morning, after the ordinary prayers. The catechumens stand in the choir, and the minister commences the service by addressing them on the sanctity of their baptismal covenant. He next examines them in the elements of Christian doctrine, and then says,—'Dear children, this is the doctrine which Jesus Christ and his Apostles have given us in Holy Scripture; this is the faith which the Christian Church doth confess; I ask you now, and you have to answer before God and this congregation, as your witnesses at the last day,—

'Do you acknowledge this doctrine as God's Truth, and as the right way to salvation?

'Take then upon yourself your confession, and renew the promise which you have already given in baptism.

'Do you believe in God the Father Almighty? &c. &c.

'Will you also fulfil the duties whereunto this confession of faith binds each disciple of Christ, to love God with all your heart, all your soul, and all your mind, and your neighbor as yourself?

'Is your resolution stedfast, to be true and obedient all the days of your life to God and to your Redeemer?

'Do you promise, for that end, to call upon God for grace, with daily prayer, and to use conscientiously the means which he has given to strengthen you in the faith, and in true Christianity?

'Will you confirm all these promises and assurances with the holy Supper of the Lord?'

Then follows another exhortation, after which, both minister and catechumens kneel down, the former saying the Lord's Prayer. He then rises up and gives them the blessing, and the service concludes with an appropriate hymn. The catechumens always communicate the following Sunday.

With respect to the visitation and communion of the sick, we may notice, that in the place of a direction that the sick man shall be moved to make a special confession of his sins, the Swedish ritual orders that he shall say the general confession, and adds to the ordinary form of absolution, already given, the following words;—'The Lord stregthen thine heart with His grace, and let the memorial of the death of Jesus, which thou wilt now celebrate, seal thy faith, quicken thy love, and confirm thy hope unto everlasting life.' Then follows the communion, at which, M. Schubert observes, that the minister does not use his altar vestments, but is clad in his ordinary habit.

Extreme unction was used in Sweden till the appearance of the Liturgy of 1548; and for some time after the Reformation they retained the old usage of putting a light into the hand of the dying person. In the Liturgy of 1529, directions were given, that the priest should urge the sick man, where circumstances permitted, and when it would not injure the survivors, to leave legacies for building churches, founding schools, or maintaining the poor. However, these directions were struck out of the Liturgy in 1693.

From this sketch of the principal parts of the Swedish ritual, the reader will easily perceive that very little value is to be attached to the ceremonies which they still preserve, and that, even were a much greater number still in use, it would in nowise imply the existence of a ritual or ecclesiastical spirit in the country, for the simple reason, that principles exist which must gradually curtail them. They have no idea of the sacramental nature of rites. Every external is, in the mind of the Swedish Church, merely a shape or mode of *preaching the word*. They would grant, for instance, most readily, that baptism confers regeneration, (though nothing is further from their thoughts than baptism, when they ordinarily speak of regeneration,) but they would grant it only in this way, that the outward rite has a strong tendency to quicken and enliven faith, the only instrument of grace; though, of itself, they would say it can do nothing. Again, in the Lord's Supper, they would readily allow, that, if you can believe it, you do really receive the very Body and Blood of Christ, in, with, and under, the elements of bread and wine; but that in these natural elements, apart from the recipients, there is in no sort any real presence of the Body and Blood. Hence, as we have noticed, the elements may be put to ordinary uses, after the administration of the sacrament is over. Confimation, as retained by them, is regarded in no respect as of a sacramental character, conferring the gift of the Holy Ghost; it is only a striking ceremony, which imparts grace, merely so far as it awakens the mind, and, as it were, *preaches to it*. It is the same with ordination. They would regard the imposition of hands simply as a very forcible mode of exciting the faith of the candidate, and of animating his prayers towards the attainment of the graces he needs. It *confers* nothing whatsoever, transmits no gift, any more than we can say a sermon transmits or confers any thing. It is only a visible sermon—a sermon expressed by the gesture of the hand, instead of being spoken by the tongue. The idea of infused grace, of grace conferred by outward agency, is totally lost in the Swedish Church. Their admissions, therefore, (and of these they will make plenty,) so long as this heretical principle lies at the root of their whole system, prove nothing at all, and whoever attributes the slightest weight to them, will be completely deceived. Were the Anglican Church far more denuded of externals than she is, were the Swedish Church again to be what she was in the days of Laurentius Petri, whilst in visible aspect the former might be called Calvinistic, the latter almost Catholic; still, the theory which lay behind the external ceremonies would reverse our judgments of both. The former would, in *principle*, be the most Catholic of the reformed Churches; the latter one of the most Protestant. And the ritual history of both fully bears out this judgment. We have shown, in the imperfect sketch which has just been given of the Swedish services, that a change or abolition of the rites used in them was no sooner demanded than it was granted, so that the rites still retained are indefinitely depreciated in value. On the other hand, we need only allude to the successive changes in the Anglican Church; as in Elizabeth's reign—to the alterations in the communion office, the restoration of chancels, and of the original rubric about vestments, the improvements in the calendar, the erasure of the prayer against the Bishop of Rome in the Litany, the canons of 1571; in James I.'s reign—to the maintenance of various usages, such as the cross and the ring, on *principle*, tending obviously to the restoration of others that had been laid aside; then to the ecclesiastical policy of Archbishop Laud in England and Scotland, later on to the decisive opposition made by the lower house of Convocation in 1689, to any identification of the Church of England with foreign Protestants; and lastly, to the great ritual movement that has characterized our own times. All this, into the details of which it is not our purpose at present to enter, is enough to show, at a glance, how complete and rooted is the opposition in principle between the two establishments of England and Sweden; and how idle a dream it would be, to think of any approximation to on alliance, (except on a basis of utter indifferentism, such as the coalition recently effected in the Prussian Church), even in the dim vista of a remote futurity.

Again, not only is the sacramental principle lost in Sweden, but also the whole idea of Church authority. Neither rite nor doctrine is accepted on the faith of a *teaching Church*—all continuity with the old Church is broken—all sympathy with any other communities, as the oriental, or the Anglican, on apostolic grounds, has vanished; nor are the present Swedish bishops connected with the old episcopate, as the transmittors of a faith received from it. The legal name of their religion is, 'the pure evangelical doctrine,' or 'the evangelical religion of Luther.' The symbolical books, to which, as containing this, the clergy must profess an adherence, are, the three Creeds, the Augsburgh Confession, Luther's Longer and Shorter Catechism, and the *Formula Concordiæ*. The three last were added in the latter half of the 17th century. Outward conformity to them is strictly enforced; nor could any one, for instance, an Anglican, or a member of any other Protestant body, *legally* communicate, except, on examination before a pastor, he signified his acquiescence in these five documents. The king would vacate his throne *ipso facto*, if he ceased to be a Lutheran; no civil offices can be held except by Lutherans; even the knights and companies of the Royal orders are sworn conscientiously to hold in honor *Luther's Evangelical doctrine*; those, for example, of the Sword of Sweden, swear to 'hazard goods and blood in its defence' (*zu ihrer Vertheidigung Gut and Blut zu wagen*). 'Although toleration nominally exsists,' says Mr. Laing, 'a man not baptised, confirmed, and instructed by the clergyman of the Establishment, could not communicate in the Established Church, and could not marry, or hold office, or exercise any act of majority as a citizen,—would in short be an outlaw.' Yet the people are deeply attached to their Church; and the the Nonconformists, such as the Swedenborgians, the Moravians, and the so-called *Lasarer*, or Readers, are very few in number and insignificant. The truth is, they have no pretence to dissent from the Establishment, because in reality it binds them to nothing, whilst it seems to bind them to a great deal. M. Schubert observes, 'Men are only bound by the symbolical books in so far as they recognise their agreement with Holy Scripture. It is only in this manner that the Church ordinance and constitution generally, express a strong maintenance of the symbolical evangelical doctrine; in no other sense have the clergy or the States professed that they do not diverge from the symbolical books–in no other sense have the government on many occasions laid down the necessity of this adherence.' According to a favorite distinction, the Bible is the *norma normans*, which, like the sun, no two people can be certain that they see alike, and about which every one is welcome to have his own opinion. The Creeds, or dogmatical books, are the *norma normata*, the shape in which human reason presents the original truth; the copy wherein it is adumbrated for the weak vision of the many, at best a likeness, and never such a likeness as that we may not hope for the production of one more perfect. 'Luther was raised up,' they would say, 'to interpret the original truth of Scripture, after a manner that may well serve as the basis of our conceptions on the subject; but we accept him merely as a man—we accept even the Creeds, merely as the composition of men like ourselves, beyond which we may appeal to Holy Scripture itself.'' We believe that we are perfectly correct in saying, that this is the view taken by the whole body of the Swedish clergy—a view which will as little recommend their doctrines to English Churchmen, as the sacramental theory we have stated will recommend their rites. In a word, they will be found nnable to entertain the notion of a doctrine delivered by tradition, and all they understand by 'the Church,' is the aggregate of believers all over the world, holding or not holding Luther's doctrine *i. e.* the Church invisible. In conformity with this conception of the Church, they have struck out the word 'Catholic' from the Creed, and substituted for it 'Holy Christian.' There is a remarkable passage in the Archbishop of Upsal's little work, in which he ascribes (most truly) the recent ecclesiastical movement in the Anglican Church mainly to our retention of this one unaltered article of the Creed: 'The point at issue,' says the Archbishop, 'was taken from the fact that in the Apostles' Creed the English read, *the holy* CATHOLIC *Church*, not as we do, *one holy* CHRISTIAN *Church*. It is necessary to know, say the Puseyites, in what sense the Church is *Catholic*.' He proceeds—'Puseyism has also regard to the Church, on account of her having preserved the truth as apostolical tradition. The Scripture and tradition must go hand in hand; the Scripture is explained by tradition, and tradition is confirmed by the Scripture. Tradition gives form to a doctrine, and the Scripture gives it life. Tradition teaches—Scripture proves. It is obvious how the value of Scripture hereby becomes depreciated, and how doctrine is made to depend upon tradition. The word *tradition* is also ambiguous, and the notion is vague. How long was tradition preserved pure, and when was it corrupted? Among which of the fathers of the Church shall a concord be sought for, seeing that they differ from one another on various points? It is evident, therefore, that, with the adoption of tradition, the uncertainty will not be less than without it. The *second principle* of *Puseyism* is *apostolical succession*. Thereby is not meant the limited one of episcopaey, but the whole priesthood and power of the keys. Christianity is to be considered as a trust (*depositum*). The essence or substance thereof is the communion with Christ, and the membership with his body, which is the Church. The Scripture is nothing else, but the record which determines the nature and object of this membership. Whereas now a *depositum* must be administered, it follows hence, that an *authority* must be established for the due administration of the same. This authority cannot be the Church collectively, but those persons whose calling it is to administer the sacraments, and who are commissioned to hold the office of the keys.''

'Should the Church give up the Word for tradition, and envelop herself in a harder formalism than her present rather inflexible one, she will more and more alienate the Dissenters from her, and prepare the way for her own dissolution, to the enlargement of Rome.'

We will give another extract from his introduction:—

'According to the commandment of Christ, God must be *worshipped in spirit and in truth*. By the great atoning sacrifice, all others become abolished, as only figurative of the same. A priesthood, mediating between God and man, ought to cease, since the oniy Mediator has been manifested, and has fulfilled his mission upon earth. Nevertheless, we find the primitive Church relinquishing with reluctance those institutions which had lost their import, and the Roman Catholic Church reviving and preserving them; and in our days we find the Puseyites wishing them to be partly reinstated within the very bosom of Protestantism.'

Such is the view taken by the Archbishop of Upsal on the principles of tradition, of the apostolical succession, and of the Christian priesthood. They fully establish whatever we have endeavored to show by an analysis of the Swedish services, that the Church of Sweden is what it professes to be, a simply Lutheran community, so thoroughly purged of all Catholic ideas, that nothing of what an Anglican means by 'Church spirit,' is left in it. We do not quarrel with them for being what they cannot help, but we think it of some importance that the truth should be distinctly known, since attention has been drawn to subject, and a disposition shown here and there in our recent ecclesiastical literature, to attribute more to the *fact* of the Swedish Church, than it can claim with any color of justice. The Swedes do not want the commendations of the Anglicans, nor have they the slightest sympathy with the ecclesiastical movement that has taken place amongst us, unless we may call curiosity by that name. They are an integral, national communion, *tota teres atque rotunda*, wholly and utterly independent of all the Christian world without, and they would not thank us for raising idle questions about their possible Catholicity. They know that everything in their Church is fixed and settled, that they are entirely destitute of any authority except the king's, which, by the fundamental laws of the kingdom, could entertain the question of intercommunion with other Churches, and that consequently these inquiries are '*otiose*,' matters of no practical moment, however interesting to theological antiquaries.

We stated at the commencement of this article, that there is reason to think that the Swedish Church early excited the attention of Anglican divines. It may not indeed, be generally known, that Archbishop Laud empowered a commissioner to treat with the Swedish theologians, on the basis of a restoration of unity between the Reformed Churches, and that this person (whose name is given as Duræus, in *Baazii Inv. Eccl. Sveogoth.* viii. c. 12—13) came to Stockholm, in 1636, with letters from Laud, from the Archbishops of St. Andrews and Armagh, and from Bishop Davenant, of Salisbury. He solicited that a discussion should be held by the theological faculty in the university of Upsal, which actually took place, but with no satisfactory result. They determined, amongst other articles on which intercommunion might be based, that there should be a toleration of ceremonies and *adiaphora*, according to Scripture; that the parties desiring unity should deal candidly and openly, lest any ancient errors should be concealed by ambiguous phrases, and that the ministry and government of the Church should be constituted according to the apostolic rule.

In 1638, the Swedish bishops and clergy assembled for the Diet, reconsidered this question, approved of the above articles, and added another, viz.—'that the symbol of the genuine 'Evangelical Churches, that is to say, the *Confession of Augsburgh*, must be sincerely and honestly accepted; meaning thereby, not the semi-Calvinist confession, drawn up without authority, ten years after the Diet of Augsburgh, neither approved nor confirmed by blessed Luther, and the Protestants, but the first and unaltered document presented to Charles V.' The bishops, also, threw in many other obstacles, and Baazius concludes drily,—'Sic re infecta discessit Svecia Duræus.'

It is impossible, without access to original sources, to form an opinion as to what views Laud and the other bishops may have entertained about the Swedish Church; but as Duræus had previously visited most of the other Protestant bodies on the continent for the same object, we conclude that a regard for the real or supposed succession maintained by the Swedes, had no special share in the motives leading to the mission. He produced the minutes of a private disputation held at Leipsic in 1631, and also public letters from the various Reformed communities of France, Switzerland, Poland, the Low Countries, and Transylvania. Bishop Davenant's letter was afterwards published at Cambridge:—'Cum adhortatione ad fraternam communionem inter Evangelicas ecclesias restaurandam.'

No further overtures appear to have been made, nor have the Swedish and Anglican Churches ever come in contact, except here and there in America, where bodies of Swedish colonists have occasionally become Anglicized by degrees, and have adopted the English form of religion along with the English language. Such an instance, which a contemporary calls 'a concession of considerable interest and importance to the Swedish Church,' was brought before our notice about two years ago. A congregation of Swedes had settled in Wisconsin, within the diocese of Dr. Kemper, the missionary bishop for Missouri and Indiana. He ordained for them a native of Sweden, and gave him permission to make occasional use of some parts of the Swedish Liturgy. M. Schubert informs us, 'In earlier times there were several Swedish congregations in North America, on the Delaware, the direction of which, and the appointment of their pastors, belonged to the Archbishop of Upsal. The use of the Swedish language was gradually obliterated, by the intermixture of persons born in the country, of English descent; the clergy at length could seldom venture to preach in Swedish, and the congregations became entirely English. Thus the divine service, and Church offices, which had originally been performed according to the Swedish ecclesiastical law and ritual, were naturally administered more and more, and at last exclusively, after the use of the English Church. The American mission came to a termination in 1789 by the recal of the last Swedish pastors, Girelius and Collin.'

But to return. We shall proceed, in conclusion, to lay before the reader a sketch of the Swedish ritual for the Consecration of Bishops, and the Ordination of Priests. We repeat that the question of their apostolical descent is, to an Anglican, one of mere curiosity, since they have manifestly adopted and avowed the principle of heresy in their symbolical books, and in their alteration of the Creed, thus breaking off all continuity of teaching with the ancient Church. That an Arian, a Donatist, or a Monophysite body retained the Apostolical succession, would not, in the slightest degree, bring them nearer to a right of communion with the Church Catholic; nor, we apprehend, is the case of the Swedes better than that of such bodies, since they, like all other Lutherans, are committed not to any particular heresy so much as to heresy itself. If their succession were absolutely certain and legitimate, instead of being what it is, more than dubious, it would be equally a waste of time in an English Churchman to speculate on the possibility of alliance between our two Churches. And the Swedes themselves regard their Apostolical succession, supposing it genuine, as a thing of no importance, although, as a *matter of fact*, they assert that they can lay claim to it.

It will indeed be apparent, from their ordination services, that the idea of Holy Orders has disappeared from the Swedish mind, as completely as the idea of Catholicity. With them 'preacher' is the genus comprehending bishop and priest, (for the term 'priest,' is retained as a legal appellation,) not, as with us, *sacerdos*. The 'preacher' is an ecclesiastical officer entirely unknown to the Catholic Church, and dating his origin from Luther. The Swedish form of ordination does not contain the least trace of the idea of the priesthood, nor has the bishop ordaining any intention of conferring such functions. Of course, the Lutheran theory of the sacraments would of itself nullify their orders, even were the form materially valid, as this is with them only, as we observed above, a shape or mode of 'preaching the word,' of awakening the faith of the recipient. However, independently of that, we think the reader will agree with us, that the ritual of itself sets the question at rest. It is to be remarked, moreover, that the order of the diaconate has been entirely laid aside in Sweden.

If we would possess the power of self-control in things unlawful, we must sometimes exercise it in things lawful; as he who wishes to avoid a fall from a precipice, if he be a prudent man, will not venture too near the verge of it.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Notwithstanding the withdrawal of U. U. from the contest on Mesmerism, I beg to offer a few remarks on what he has advanced, in order to point out how his loose way of using terms goes to the confounding of things essentially distinct.

In his critique of March 20th, he states the derivation of "spirit and spiritual" to be "from the Latin *spiritus*, signifying air, breath, life, vapor, and which is formed from *spiro*, to breathe;" and adds—"spiritual defined as immaterial—incorporeal."

This is right and well in its proper use, but should not be made to confound things distinct and separate in essence. In scripture phrase a spirit is a living, thinking, intelligent person, good or evil; or, if human, a constituent part of a human person: in one case incorporeal; in the other corporeal, or *in the body*, unless it be that of one dead. He admits the identity of spiritual and immaterial. This makes material to be the converse of immaterial or spiritual. Material is clearly derived from matter; immaterial from that which is not matter, to wit, spirit. Now, all matter is impersonal in essence, even though matter enters into the composition of a human person, being as it were the house of the human spirit, and the machinery by which it acts outwardly. But we no where learn that there is any impersonal spiritual substance, to wit, out of a person having intelligence, will, and power (to some extent) over inert matter. Hence we have the division of all creation into spirit and matter,—into spiritual or immaterial and material,—into that which is personal and intelligent, and that which is impersonal and unintelligent,—into that which can think, and will, and act, of and from itself, and that which cannot.

I may remark, that brute animals seem to belong to a class, and to exist in a region between these two, like both as it were, and yet identical with neither. That is: a beast, though his body in many respects differs little from a human body, and evidently contains in it something that wills and thinks and acts like a person; yet he is not a rational person at all, and has no right to rank with spiritual beings or persons. But in the human person the whole creation is recapitulated under the two heads of spirit and matter, or intelligent mind and matter united in one general complicated organization.

In his critique of May 1, U. U. says that "Gases are not matter." If so, they are not material substances, but immaterial—incorporeal, which he, as above quoted, has rightly defined to be spiritual substances. "*Spiritual* defined as immaterial—incorporeal," as he says. If then gases are not matter they are spirit;—if not material substances they are spiritual substances; and so he completely confounds gases with spirit, mind and intellect, and the impersonal with the personal. This is very like materialism. It also is like explaining spiritual phenomena by the laws of matter, or by the ordinary course of nature, including the merely human; which is the great lie of mesmerism, and has made its way among us by the gate of Sadduceeism; which again is the denial of all supernatural manifestation,—of all guidance other than the human intellect using a book the greater part of which is total darkness to the human understanding, as it is in itself, and the deep things of which none can search out but the Spirit of Him who dictated the book.

"Matter," U. U. thinks, "is that which has *shape*, *extension*, *solidity*, *inaction*, and *capability of motion*." He will, of course, admit that *ice* is matter, or a material substance, as it has all these characteristics of matter. But does it continue to be matter when melted, or turned into vapor or steam, or resolved into its component *gases* by decomposition? If "gases are not matter," can they be transubstantiated into matter? Can their substance be changed by mere composition, as water is produced? Or can matter by decomposition be changed into immaterial substances? Or can mere solidification work a change of substance? I do not believe that mere modes or accidents determine nature and substance. If they did, I could, by U. U.'s logic, change a stone or a lump of ice into immaterial, or spiritual, or incorporeal substances, because I can convert them into gases, which are not matter,—not material, but immaterial substances. And be it noted that this doctrine runs into that form of atheism which makes galvanism the producer, first of organisms; then of life in organisms; and then of rational intellect in and from living organisms; educing manhood out of oysterhood, and equalizing men with oysters. So U. U. confounds matter and spirit, and enunciates doctrine which goes to assert that matter is convertible into spirit and spirit into matter; and that all differences are merely modal, accidental, and phenomenal; not real and substantial. And this goes to the overthrow and subversion of the moral world in toto.

We all know the scriptural meaning of the words spirit and spiritual, both good and bad. There cannot be spiritual without spirit as its basis. "Spiritual (he says) defined as immaterial," as of that which is not matter, of that which thinks, wills, and is rational. But "gases are not matter;" therefore they fall under the denominations spirit and spiritual. But solid inert matter can be converted into gases by a chemical process; therefore it can be converted into spiritual and immaterial substances—into that which thinks, and feels, and wills, and is rational; into real persons: for that which thinks and reasons and wills is a person, and not a mere impersonal substance.

I had said that "gases are material substances having the power of stupefaction." At this U.U. rails, on the ground that no one gas by *itself* will stupify; and yet admits that some gases mixed together will do so. This is a mean paltry quibble, which recoils upon its author. And then he distorts my meaning in the following strain:—"Having called gas a *matter* (!) all that is immaterial is spirit; spirit has only existence in actual persons, and personality in spirit is the devil. Rich harmony of reasoning!" Yes; rich indeed is the harmony of that reasoning which confounds all distinctions and overthrows all rationality and all morality and truth. U. U. can hardly think that I recognize all "personality in spirit as the devil."

I beg to conclude with the enclosed "singular case," which I cut out of the New York Spectator of the 5th inst. And I would beg the reader to examine it carefully, and see if in conscience he can call it the mere effect of natural disease. Physicians have decided that a person cannot live without sleep over sixteen days; and here is one who is said not to have slept a moment for fifteen years! Is that natural, or merely unnatural, that is, a sort of monstrosity occasioned by some accident, or is it supernatural? For it must be one of the three. Allowing the mere spasm to be natural, (which I do not admit,) what is there in it of power to toss a per.

son bodily from the bed to the ceiling over-head, and to pitch her against the headboard with such force as to cause the whole house to tremble, her head being used as a battering-ram, and yet she but little affected by it, besides the other horrible forms of torture inflicted on the poor creature? In truth, I cannot but regard this as a signal instance of the power and malice of Satan, as if he would try how far unbelief in supernatural agency will stretch itself.

Yours, CATHOLICUS.

May 17, 1847.

A SINGULAR CASE.—We find in the Boston Medical and Surgical Journal, the following account of the anomalous case of Miss Sarah Burbeck, of Salem, who is represented not to have slept for a moment, or been free from pain, for fifteen years. Her body and limbs are in perpetual motion—and almost all the joints in her body have been dislocated thousands of times.

When I entered her room, she was sitting up in bed, and her right arm, hand and fingers were twisting about in every direction; presently she leaned forward and threw herself back against the headboard, as if determined to break her head. The headboard was within an inch or two of the wall, and though a large, well stuffed pillow was placed against it, when her head struck the pillow it was with such force that the bedstead struck the wall, causing the whole house to tremble. During ten minutes that I sat there, she was thrown back in that manner over thirty times. It appeared to me that each blow of her head against the pillow, board and wall, was sufficient to stunn a common person, yet she hardly appeared to notice it.

During the intervals between these spasms her right arm, hands and fingers were twisting about, and her right shoulder and under jaw were drawn out of joint and in continually, the bones rattling and grinding together with a noise that could be heard in other rooms, as I was told by several present. Being deaf I could not hear them, but by placing one hand on her cheek and the other on her shoulder, I could feel the grinding and cracking as the muscles kept them in constant motion.

Sometimes her jaws relocked several hours and even days; and at one time, if I remember right, they were locked twenty-five days, when all the nourishment she took was through the aperture caused by the loss of a tooth.

Her jaws have been so often dislocated that she can bite nothing except when the contraction of the muscles throws her teeth together, and then her tongue is often caught between her teeth and severely bitten. She takes no nourishment except in a liquid state, and that with the greatest difficulty, as it causes strangulation, spasms and severe distress.

The spasms sometimes throw her from her bed to the plastering over head, and sometimes to the floor, and any attempt to hold her increases her agony.

Her hand is sometimes thrown up into her face with such force as to bruise her face and break the skin, and one of her eyes has thus been destroyed.

While conversing with her, her jaw was thrown out of joint, and drawn down in a most shocking manner, and she was thrown back three times with such force as caused the whole house to shake, and the moment the spasm ceased she finished her sentence, commencing at the very word where the fit had interrupted her and with so calm a voice, that I asked her, in astonishment, if she felt no pain when thus attacked. She said the pain was so excruciating, if she would give way to her feeling, her scream might be heard half a mile; but as that would only distress others, she had learned to be quiet.

Her father is over 90 years of age, and had a shock of palsy, from which he had partially recovered when I saw him. Her mother is over 70, and has had the care of this suffering child until prevented by sickness within a year and a half. At the time of my visit she was confined in the same room in a very feeble state.

To the Editor of the Churchman.

DESECRATION OF A CHURCH ON WHITSUNDAY.

PROGRESS OF PURITANISM IN VIRGINIA.

Rev. Mr. Editor.—It is with emotions of shame and sorrow indescribable, that I make the following extracts from the Commercial Advertiser of May 24th. They occur in an account of the proceedings of the old-school Presbyterian Assembly, given in the Richmond (Va.) Times, and copied by the Commercial:

Thursday Evening, May 20.—"A communication was received from the rector and vestry of St. James's Church, offering the use of that church to the General Assembly, for religious services, on any week-day, and on the afternoon and night of the 23d inst. The communication was signed by the Rev. Adam Empie.

Rev. J. J. Janeway regarded with cordial satisfaction this communication from a Christian brother, [as he termed the writer of the letter,] and moved that his polite and Christian offer be acknowledged on the minutes; which motion wus unanimously agreed to.

The communication of Dr. Empie was referred to the committee on devotional exercises."

This offer was bad enough as it stood, but the following extract makes the matter worse:

Friday, May 21.—"Rev. Mr. Pryor made reference to the record relative to the tender of St. James's Church to the Assembly by the rector and vestry of that Church, from which it appeared that the use of the Church was not tendered for the whole of the day on Sunday. This, he said, was an error, as he had been informed through a communication from the rector and vestry; it was an error in their communication to the Assembly.

Mr. P. read their letter making the correction. He said he especially desired the minutes referring to this matter to be corrected, because it was the first time their Episcopal brethren had tendered the General Assembly the privilege of occupying one of their pulpits. He expressed his warm gratification at the fact, and thought it ought to be especially and cordially noticed. The minutes were accordingly corrected."

Now let us look at the 36th Canon of the General Convention of 1832, entitled "Of the officiating of persons not ministers of this Church:"

"No person shall be permitted to officiate in any congregation of this Church, without first producing the evidence of his being a minister thereof to the minister, or, in case of vacancy or absence, to the Churchwardens, Vestrymen, or trustees of the congregation."

This Dr. Adam Empie tried to effect somewhat in the talking way against Church Principles, at the last General Convention. It is clear, from his above-mentioned conduct, that he is admirably calculated to act as a legislator and censor of the Church. To mark his contempt for her ordinances, he selects WHITSUNDAY for this abominable outrage on the moral sense of Churchmen, and abandons his church the whole day to sectarians!

It is also to be noted that Richmond is the residence of the Rt. Rev. President Johns, the assistant Bishop. It is barely possible that he may have exercised his apostolical authority in preventing the consummation of this desecratory transaction. Perhaps, too, Bishop Meade, who showed so much energy in the diocese of another Bishop, and who has apparently vented all his spleen against the publications of the Sunday School Union in general, and the Catholic doctrine of baptismal regeneration in particular, may now find time to attend to his own especial business, and take the proper measures for visiting this outrageous violation of a canon, and desecration of a church, with the signal punishment which they deserve. Let him remember that he has *sworn* "to diligently exercise such discipline, as by the authority of God's word, and by the order of this church, is committed to" him—and let him ponder on the woe denounced against the *faithless shepherd*.

NATHANAEL.

For the Churchman.

LIFE INSURANCE.

Rev. and Dear Sir,—With your permission I will say a few words in the Churchman respecting the 'Mutual Life Insurance Company of New York.' I have been a long time impressed with the great importance of this Company to the community at large, and especially to clergymen and others who are dependant upon a salary for the support of their families. It has been in operation less than 4 1-2 years and had accumulated, on the first instant, above its current expenses and *all losses*, $376,282 50. This large amount, with the exception of some $16,000, cash in hand, is invested in bonds and mortgages in the cities of New York and Brooklyn, on real estate worth double the amount loaned, and in the stocks of the United States, the State of New York and the City of New York. The charter most effectually guards against any misapplication of its funds, and the names of its officers are to all, who know them, a sure guarantee of fidelity.

The large accumulation has been entirely on the *mutual* principle—the company having commenced with no other capital than the premiums received. I will give an illustration of the plan. If the policy is taken out on the life of a clergyman, for the benefit of his wife, for say $5,000, and at the expiration of five years he dies, the wife will not only receive the $5,000, but also her proportion of the profits of the Company.

By this plan it becomes a Savings Bank for the accumulation of the profits, which make the dividends for the stockholders in stock companies, and which are, of course, in all stock companies, lost to the insured.

There are no credits given for premiums in this Company. Instead of a *large* amount of premium notes scattered throughout the Union, the assets are *undoubted* securities, that can be at any time converted into money. There are many parishes that are giving their clergyman barely enough to subsist upon. A little effort would enable, at least, some of them to effect insurance on the life of their pastor, (for from $1,000 to $5,000 according to their ability,) for the benefit of his family. If one parish only should be induced to make provision for the wife and little ones of some faithful pastor, and it should result in feeding and clothing the widow and the fatherless, you, Mr. Editor, will be more than paid for the space it may occupy in your paper, and the few moments I have snatched from the hurry of buisiness will not be wholly lost.

J. H S.

For the Churchman

SOLDIERS' MISSION CHURCH.

Mr. Editor,—As the Christian Public take an interest in the working of this mission, permit me to state, thro' your columns, for their satisfaction, that but one Sunday has passed since the consecratiou of the Chapel without the public service of Baptism, and not one without increased distribution to new recruits of bibles, testaments, prayer-books and tracts in the English, German, French and Spanish languages. The following letter, just received, (the writer a common soldier,) communicating to an afflicted wife the news of her husband's death, (a fellow soldier,) may serve to answer the frequent inquiry made—"Whether soldiers have feelings that can be touched?"

"VERA CRUZ, April 11, 1847.

Dearest Mrs. S.,—Painful is it for me to write these few lines to you, but I feel myself in duty bound so to do and therefore hasten before a strange tongue may tell you the sad story. Your dear Husband is no more among the living. After an illness of a few days, his spirit departed to a better land where no sorrow or trouble is known. It was on the night of the 9 & 10th instant. I was sitting by his bed-side the morning before he died, when I never thought that S. would be numbered among the dead so soon, but on hearing in the evening that he was very dangerous, I went again to the Hospital but he knew me no more. In the morning, your dear Husband was among the dead. I know and feel deeply the effect which this letter will produce, but my promise to S. to write to you, if any serious accident should happen allows me not to delay my writing.

The climate alone brought your dear Husband so soon to the grave, but thanks to our Father in Heaven his sufferings were of short duration, and resigned with himself and his God, and a whispering prayer for the welfare of his own beloved wife and little son, he sleeps that sleep from which there is no awakening. It was the will of God. Let your trust be in Him who has ordained it so, and the future will yet open bright before you. His hand will shield you, His arm will protect you, and the clouds which seem at this moment to darken your future life will vanish and show you a brighter Heaven.

Tell little George to kiss away the tears that may trickle from your eyes, on this occasion, and have the assurance that I am your sincere friend and well wisher, &c.

It is comforting to know, that this bereavement has not fallen on an unsanctified head. The afflicted wife is an humble and sincere communicant. Before hearing the news she had risen from a sick bed to receive the Communion on the joyful event of the Consecration of the Mission Church, and now bears her trial with christian fortitude.

A farther pleasing evidence of the soldiers' growing interest in the Church is, their frequent free-will gifts, however small, to the mission-box, which now stands open to receive the contributions of all those who desire its prosperity. Its first gift was like a good augury. The mission box was hardly set up when it received a Stranger's 'Mite'—one who had entered the Chapel at the moment and silently made his thank offering—and to add to the good omen—the stranger was found to be an humble minded primitive christian—one of that Ancient British Race and Church which once fought so bravely for their liberties against the Roman Cæsar—and in later times against the Roman Pontiff—one of a Church, planted in apostolic times, flourished in the British Islands four hundred years before usurping Rome set her foot there. As a link of union with *that, its true Mother Church*, this gift of one of her humblest sons was felt and will be long remembered in the Church of

ST. CORNELIUS, THE CENTURION.

For the Churchman.

THE ATHANASIAN CREED.

Mr. Editor,—You are certainly entitled to the thanks of all good christians for the scriptural and efficient stand which you uniformly take against the prevalent uncatholic notions—so fraught with infidelity—which make evangelical faith to be any religious sentiment, taste, or feeling, which any one's private judgment may deem scriptural, good for his soiritual comfort and satisfaction, and favorable to the excitement and cherishing of christian assurance; and against the ungodly puritanic perverseness and abuses of the great doctrine of justification by faith. THE FAITH given of God to the Church, and recorded in the New Testament, is a substantial system of facts, each one, and all combined, full of meaning essentially connected with the glory of God, the freeness, fulness of His grace, and man's spiritual and eternal welfare. This faith is set forth in the Apostles' and Nicene Creeds. It is also evident unto all men diligently reading Holy Scripture and ancient authors, that the Athanasian Creed is to be similarly reverenced. No intelligent man, I presume, will question that our Church means to apply to her omission of this Creed, the caveat thus expressed in the Preface to the book of Common Prayer:—"This Church is far from intending to depart from the Church of England in any essential point of doctrine." The whole of our Prayer Book is replete with recognitions of the doctrine of the Athanasian Creed. Particular reference may be made to the Nicene Creed, the first Prayer Preface for Trinity Sunday, and the first, second, and fifth of the Articles of Religion. Add to these the Saviour's awful declaration, "He that believeth not shall be damned;" and we have full warrant for deeming the Athanasian Creed entitled to all respect and honor as a fair exponent of evangelical truth. Believing that it furnishes matter for very profitable Trinity Sunday meditations, one who highly values The Churchman, asks that it may have a place in its columns on the eve of that great festival.

THE CREED OF ST. ATHANASIUS.

(*From the Church of England's Liturgy.*)

Upon these Feasts; Christmas-day, *the* Epiphany, *Saint* Mathias, Easter-day, Ascension-day, Whitsunday, *St.* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and people standing.*

Quicunque vult.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also they are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotton.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching the Godhead: and inferior to the Father, as touching his Manhood.

Who, although he be God and Man: yet he is but two, but one Christ;

One; not by the conversion of the Godhead into flesh: but by taking of the Manhood into God:

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 29, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

From the Protestant Churchman.

QUESTIONS AND ANSWERS.

Question 1. Will the Conventions which meet between this time and the General Convention, repudiate the decision of the Court of Bishops?

Answer. No.

2. Will any clerical or lay delegation of the House of Deputies, in October, repudiate this decision?

Ans. No.

3. Will any one in that House, or the House of Bishops, move, or advocate a movement, for the restoration of the Respondent to the government of the Diocese of New York?

Ans. No.

4. Could a restoration take place, without rending asunder the Diocese of New York?

Ans. No.

5. Has "The Churchman" published his list of the clergy and laity who desire a restoration?

Ans. No.

6. Is New York prepared to elect an Assistant Bishop, so rich that he can live on his own resources, and who will pledge himself, if consecrated, to pay over the income of the Episcopal Fund to Bishop Onderdonk?

Ans. No.

We take the above from the Protestant Churchman, because it is apparently intended to intimate the expectations and wishes of the party which that paper represents. They expect, it seems, no action on the part of the Dioceses, none on the part of the Deputies adverse to the decision of the (now defunct) Episcopal Court; they expect no removal of the sentence, and no motion towards it on the part of either House of General Convention, and they deprecate the project of an Assistant Bishop; thus leaving us to infer that they expect nothing to be done, and matters to remain after the next General Convention as they are now. This shows that they have benefitted by their past disappointments, and have put themselves in a more becoming attitude than heretofore. Two years ago they were all noise and bluster. First they set up a loud cry for resignation; when this failed, they were going to declare the Diocese vacant, and get rid of the Bishop with a high hand; and when they were overruled in this, they tried to starve him out by depriving him of a support. But now that they find he will not resign, that he is still Bishop of the Diocese, and that the Diocese will not leave him to beg or to dig for his living; in short, that they are not strong enough to carry any affirmative measure, they are content that things should remain as they are, and aim only to put a negative on any change in the Bishop's favor. Having made the mortifying discovery that their *ayes* are good for nothing, they are fain to try what virtue there may be in their *noes*. No action of the Dioceses in favor of Bishop Onderdonk; NO action of the Deputies; NO action of the Bishops in his favor; NO assistant Bishop—No, *No*, No, NO. Pray do nothing; we will not again oppose Bishop DeLancey; we will be thankful for Bishop M'Coskry; we will rejoice in the Standing Committee; only don't "restore', Bishop Onderdonk, and we shall be perfectly satisfied.

If these expectations are fulfilled we shall find comfort in the reflection that some important principles have been settled, and causes of uneasiness removed: the Diocese has decided that it is not vacant, that Bp. Onderdonk is still of right and in fact its Bishop, and that as such he is to receive a salary; and we may therefore look forward to the next three years as less fraught with danger than the last, and more likely to bring peace and safety to the Church.

But although these gentlemen have considerably lowered their expectations, they must go lower still to escape disappointment. Conscious of no weakness in our cause, relying wholly, under Providence, on the strength of reason and sound principles, and desirous to carry no point by the force of passion and popular feeling, we have not the same temptation that they have to affect a knowledge which we do not possess, and speak positively of the future. We shall venture, however, to give it as our opinion; 1. that the General Convention of 1847 will not adjourn without putting an end to the present anomalous state of things in this Diocese; 2. that they cannot aggravate Bishop Onderdonk's punishment by annexing to it a new penalty which shall deprive him of jurisdiction; and therefore 3. that as the most obvious, and, so far as we can see, the only way, of relief to the Diocese, they will put an end to the sentence of suspension; either by withdrawing it on the prayer of the suspended Bishop, or by declaring it void from the beginning, or in some other way which their wisdom may devise.

It is not easy to see what is meant by the *restoration* of Bishop Onderdonk. He has never been separated from his Diocese, and therefore cannot be *restored* to it. He is at present restrained by the sentence of suspension from the discharge of active Episcopal duties, and when the sentence is removed he will be free to resume those duties; and it is, we suppose, to this anticipated resumption of Episcopal duties that the Protestant Churchman alludes by the vague word *restoration*.

The question, however, whether such a resumption could take place consistently with the harmony of the Diocese of N. York, is one of no present interest. It is a question which cannot be entertained until after the sentence of suspension shall have been removed; and the question of removing the sentence is to be decided by a paramount regard to law and equity, to justice and mercy (if there be any) towards the suffering Bishop, and not by a regard to its effect on the Diocese. Moreover, the question of Bishop Onderdonk's resuming his duties after the sentence shall have been put an end to, is the proper and immediate concern of the Bishop and the Diocese, and one in which the General Convention is only indirectly and remotely concerned. The proper answer, therefore, to the fourth question of the Protestant Churchman is, "Take no thought for to-morrow."

The more's the pity, therefore, that the Protestant Churchman, in an article which gives some promise, if not of a more subdued temper, yet of a more submissive policy, should have relapsed for a moment into its old habit of bravado, and put forth the threat that the enemies of Bishop Onderdonk, rather than consent to the resumption of duties which will be consequent on the removal of the sentence of suspension, will "rend asunder the Diocese." All this is mere bluster; they will do no such foolish thing; if nothing else their own recent professions of respect for law and order will restrain them.

There is something extremely ridiculous in this threat. If Bishop Onderdonk's sentence should at this moment cease to operate, a majority of the clergy and parishes would welcome him with a glad heart to the resumption of his Episcopal duties, because they believe him to have been wholly innocent of the offences laid to his charge; of the remainder a large majority would think that he had suffered enough to expiate whatever offences he may have committed, and would silently acquiesce in whatever arrangements might be made by competent authority; and yet the Protestant Churchman, representing the mere fraction of turbulent and vindictive spirits that would then remain, threatens in their name and behalf that they will "rend the Diocese asunder!" Words, words, empty words.

As to "the Conventions' not repudiating the decision of the Court of Bishops," the Protestant Churchman is possibly right; but the inference which he wishes his readers to draw from it, that the Convention of this Diocese, or a majority of it, approve the decision, is utterly unwarranted. All that the Convention has done suggests an opposite conclusion, and if it do not "repudiate" the decision of the Court of Bishops as respects the verdict and the sentence, the chief reason will be because High Churchmen themselves think such an act of "repudiation" to be inconsistent with the relations in which the Diocesan Convention stands to the General Convention.

On one point, however, we are happy to be in agreement with the Protestant Churchman, and that is, in deprecating an Assistant Bishop. An Assistant supposes a Principal to whom he is an assistant; and the provision of an Assistant is an act of favor to the Principal, to relieve him of labors which he wants either the mental or physical capacity to discharge. Would it not then be a most incongruous proceeding, to testify displeasure with a Bishop by forbidding him to exercise his Episcopal functions, and in the same breath to confer on him so distinguished an honor and favor as to give him an Assistant? Special legislation is generally bad, but it can hardly go to the length of perpetuating such an anomaly as that of converting a suspended Bishop into a *quasi* Archbishop *Emeritus*, remaining at home and governing his presbyters, deacons, candidates, and people, through one or more subordinate bishops. The appointment of a Bishop who should be an assistant only in name and a second principal, with a new centre of influence, would be a still worse anomaly, and a perpetual source of jealousy and faction. If Bishop Onderdonk is to remain after the next General Convention, as he now is, *de facto* suspended, he will not deserve an assistant, nor will the Diocese which consents to his so remaining deserve that he should have one; but if, on the other hand, he is to be relieved of the sentence, he will not need an assistant, his vigor of mind and body enabling him, happily, to discharge his Episcopal duties. In either case, therefore, we agree with the Protestant Churchman in deprecating the project of an Assistant Bishop.

We resume the consideration of Dr. Anthons' charge against Bishop DeLancey of having in the *Grounds of his Opinion*, in the case of Bishop Onderdonk, "done violence to the moral sense of by far a majority of our Church, and great wrong to christian ladies;" two of whom were communicants of Dr. Anthon's parish.

We left Bishop DeLancey referring to the decision in the case of Bishop Smith of Kentucky as precedent for the ground "that imprudences do not imply immorality, and that even acts which bear the appearances of crime may yet be devoid of the reality." In making this quotation we desire not to be understood as admitting that Bishop Onderdonk's present difficulties are the natural consequences of any "imprudences" on his part, or of any "acts which bear the appearance of crime." We consider the whole prosecution against him to be the offspring of Envy, foiled once and again in its aims and lashing itself onward with the desperate resolve

Flectere si nequeo superos, Acheronta movebo;

moulding to its purpose vain and weak partisans and working through their instrumentality on a state of mind previously poisoned by calumnies, and strongly preoccupied by religious bigotry. With such an agency, such instruments and such elements to work upon, it is very easy to exaggerate the most innocent freedoms into imprudences, and attribute to them appearances which do not belong to them. We do not admit the fact of such "imprudences" and "appearances" but on the *supposition* that Bishop Onderdonk was justly chargeable with them, we confess we see not what violence is done to the moral sense by the argument that the same charitable construction of "imprudences" and suspicious "appearances" which secured Bishop Smith from conviction under a charge of lying, which *is* a canonical offence, should not have secured an acquittal for Bishop Onderdonk under a charge of "impurity," which is *not* a canonical offence.* If Dr. Anhon had said that this argument had "done violence to the moral sense" of Bishop McIlvaine, the only bishop who voted for the acquittal of Bishop Smith and the condemnation of Bishop Onderdonk, we *might* admit that there was some ground for the remark; but we can never believe that it has "done violence to the moral sense of the majority, &c."

Bishop DeLancey next remarks that it is obviously proper "that general good character should weigh down mere rumors and unsustained allegations." The truth of this remark will be generally admitted. But Bishop DeLancey, it must be owned, goes farther, much farther; he says that it should have "some weight"—how much he does not determine—"against even *sworn statements* of transactions of old date." The sworn statements against Bishop Onderdonk were all to "transactions of old date;" to transactions which of all others are most capable of misconstruction and exaggeration; to transactions which, on the supposition of their being true to the full extent to which they were alleged, did not amount to "crime," in the recorded opinion of at least one of the judges, who rendered a verdict of *Guilty;* and they were made by witnesses who were as prone as the rest of their sex to bring their imagination to aid their memory, and whose memory and imagination, from the date of the alleged transactions, had both expanded under religious influences hostile to the Respondent, and whose testimony at last was yielded reluctantly—"they were dragged into court," says Bishop DeLancey—to the appeals and solicitations of religious partizans. Bishop DeLancey gives it as one of the grounds of his Opinion that the general good character of Bishop Onderdonk should have weighed against even the *sworn statements* of these witnesses, because the transactions were of old date; in other words that their *sworn statements* were not to be taken *without some abatement*. This is, perhaps, the passage that bears hardest upon the witnesses. But Bishop DeLancey is not the man to assume unguarded positions; and accordingly he shows that this very ground was in fact taken by Bishop WHITE—with the sanction of the late Judge WASHINGTON. That we may not do injustice to Bishop DeLancey by any thing that we have said on this part of his "Grounds," we shall quote the whole passage, protesting, at the same time, that we must be slow to believe, that a principle which once administered precious balm to the wounds of the present senior Bishop, should prove very gall and wormwood to the "moral sense" of the same senior Bishop and his associated majority, in the case of Bishop Onderdonk:

"That general good character should weigh down mere rumors and unsustained allegations, appears to me to be obviously proper. How far it should weigh against even sworn statements of transactions of old date, it is difficult to say. That it should have some weight is, I believe, allowed. In the case of the consecration of the present Senior Bishop, many years ago, as Bishop of Ohio, against whom an affidavit of some highly improper, not to say criminal act was produced by respectable parties, the late Bishop White took this very ground, and would not oppose the consecration on account of such affidavits; holding that testimonials produced to the general good character of the clergyman assailed, were a sufficient security that there must be some mistake or misapprehension in the matter. In this view he is said to have had the sanction of the late Judge Washington, to whom he submitted the grounds of his opinion."*

Now if witnesses will make "sworn statements of transactions of old date" against a man of "general good character," and if reason, justice, and the most sacred interests of humanity require that such "general good character" should have 'some weight' against such "sworn statements," how can Bishop DeLancey be said to have done "great wrong" to the witnesses by the simple avowal of the principle? The principle is either true or false; if it be false, prove it; but if it be true, let it be understood that if "great wrong" has been done, it is not Bishop DeLancey, but it is the witnesses themselves who have done "wrong," aye "great wrong," to their own souls, to a Christian Bishop and to the Church of GOD, by rashly consenting to "sworn statements" which, in the very nature of things, cannot be entitled to the "weight" that the oath of a christian man or a christian woman ought always to carry with it. Whether we are right or not in this view let the Senior Bishop decide.

That Bishop DeLancey intended no wrong to the "Christian ladies" concerned, is evident from his next sentence. "In looking," he says, "to the respective characters of the Respondent and the aggrieved parties, I do not institute any comparison in favor of either. The Respondent is a Bishop, and they are communicants. Both are to be believed as declaring what they think to be truth. They affirm,—the Bishop denies. Abstractedly, I put them on an equality." If Bishop DeLancey had been charged with having done violence to the moral sense of the Church, and great wrong to Christian Bishops, by thus putting the Respondent on an equality with the witnesses, we might have found it difficult to defend him. For it does seem to us manifestly repugnant to sound reason—with which the moral sense ought always to harmonize—that the testimony of a man who has served for more than thirty years as a Priest at the altar of God, and who for more than half that time has discharged the exalted office of a Ruler over presbyters, deacons and people of the Church of Christ, and who has thus repeatedly taken on himself, and habitually acted under the most solemn vows that man can take, should not be regarded as flowing from deeper and firmer, more constant and invariable, more tenacious and inflexible convictions of truth, than the testimony of a christian woman, a communicant. We make no comparison between Bishop ONDERDONK and Mrs. *Butler*, Mrs. *Beare*, and the Misses *Rudderow*; nay, we will throw not only the individuals but the sex out of the question, and let the comparison be between a Christian Bishop as such, and a lay communicant as such; and we say that unless we were prepared to declare our own condemnation before God and man, to count our ordination vows as worthless, to pronounce the Christian Priesthood a cheat and Bishops, Priests and Deacons an association of hypocrites, we [*must* give] more weight to the word of a Christian Bishop than to the word of a lay communicant. We do not say that in the event of collision the testimony of the one ought always and wholly to neutralize that of the other; by no means; but we do say that it is entitled *per se* to *more consideration;* and that it is only when the latter is fresh, clear, perfectly consistent, and strongly corroborated by circumstances and acknowledged weight of *personal* character, while the former is wanting in some or all of these qualities that the two should be put on an equality. Bishop DeLancey, however, has taken, for the occasion, a much lower view; he puts the Christian Bishop and the christian woman on an exact level—as if the one were under no more steady habits of mind, no more stringent motives and stronger obligations to veracity than the other; and assuming their declarations to be, in themselves considered, equally credible, he proposes to inquire how far the subsequent conduct of the parties has been consistent with their respective statements. It will hardly be pretended that Bishop DeLancey has done violence to the moral sense &c. and great wrong to Christian ladies by raising them to a level with bishops; and therefore in our search for the offence we must turn from the declarations of the parties, to the respective consistency therewith of their subsequent conduct. Let us hear then what Bishop DeLancey says on this subject:

"I ask myself, then, has the Bishop's conduct been consistent with his denial? I must answer, yes. A uniform denial of these charges as idle tales, and a treatment of the parties with no variation of manner or intercourse, braving investigation for years, openly and boldly exposing himself, in the discharge of his duties, to obloquy and ill feeling from some who harbored the evil reports, not restrained by any apparent fear of offending and irritating them by avowal of views of theology or policy to which they were known to be inimical—this appears to me to be the conduct of a man not conscious of liability to criminal charges being brought against him.

On the other hand, how has it been with the aggrieved parties in this case? Has their conduct been consistent with their affirmations? I cannot say, yes. They have repeated their respective charges again and again in private, alleging grievous insult; and yet, not only have taken no steps (except in the cases of Mrs. Beare and Mr. Bolles) to confront the Bishop themselves, or have him confronted by their friends, much less have they sought to have the charges officially investigated by any proper tribunal; but they now most reluctantly come forward in the case, and, although entirely independent on the Bishop in every matter, are, by the influence of others, dragged into Court, to testify responsibly what they have so often avowed on the irresponsibility of private allegation; and not only so, but have, after the alleged insults, every one of them, (except Mrs. Butler, who never met him again,) treated the offending party with more or less respect, and maintained more or less of a continued intimacy or intercourse with him.

If, then, on a comparison of the allegations of the two parties, I should incline to place more reliance on the denial than on the affirmation, I do but conform to what appears to me to be the dictate of common sense.

In the case of the events testified to by Mr. Bolles, they were brought to the Bishop's knowledge by Mr. Bolles and Dr. Hawks, on the urgent advice of Dr. Taylor; and the result was at once to strip the charge of the aggravations connected with it, and to reduce it from crime to imprudence, and now the Court does not hesitate, on the testimony of Mr. Bolles himself, to acquit the Bishop.

In the case of Mrs. Beare, the alleged immoralities were brought to the Bishop's notice; and the result was, after an interview between the Bishop and Mr. Beare on the subject, in the presence of sundry clergymen, that Mr. B. and the gentlemen present, on no solicitation of the Bishop, come to an understanding with each other, that no further steps are to be taken in the case; and both Mr. and Mrs. Beare not only treat him with respect, but extend to him the hospitality of their house. So that, whenever the Bishop has been confronted by these charges at the time, it resulted in such explanations as to avert the idea of criminality.

Now if there be in any part of this comparison a breath of violence to a sound moral sense, or a shadow of wrong to Christian ladies, we confess our utter inability to discover it. True, the reader is irresistibly led to the inference, that on the precise question at issue, (viz. *whether the familiarities were such as to imply, and were at the time by the complainants themselves believed and understood to imply, an impure intention?*) Bishop Onderdonk *is to be believed*, and the Christian ladies are *not to be believed:* and in this inference, which the reader is led to draw, lies the sting of Bishop DeLancey's remarks. But if the inference is supported by facts why blame Bishop DeLancey, who merely sets the facts in a clear light? *He* did not involve these ladies in their inconsistencies, nor did *he* drag them into Court for the public exhibition of their inconsistencies. If it be said that Bishop DeLancey has given an unfair bent or a false coloring to the facts, let it be shown wherein he has done so, that we may know precisely what it is on which Dr. Anthon relies to sustain the very grave charge which he has (we hope not rashly) advanced.

The next passage in the "grounds" is one that we can better examine in connection with the views of some of the other bishops on the same subject; but as this would lead us to too great length for one number, we must defer the further vindication of Bishop DeLancey to our next.

We are indebted to the Rev. Mr. Mead for the permission to lay before our readers the following highly interesting letter—

CONSTANTINOPLE, Jan. 16, 1847.

Rev. and Dear Sir,—My last to you was of the 6th of April. I then mentioned the publication, in Armenian, of Bishop Seabury's Sermon on Christian Unity. It becomes my duty now to say something farther of the results of that publication. My highest expectations with regard to it have been fulfilled. It was issued just before I wrote to you. The edition was nearly exhausted *by sales* within a few weeks,—a result which I did not anticipate, as the sale of books is generally slow in this country, where there are few readers in comparison with the United States, where advertizing among the natives is almost unknown, and the modes of transmission to the interior are slow and difficult. Had I foreseen so rapid a sale, I should have published one thousand instead of five hundred copies.

It has done good too; and this is a matter of still higher importance. In doing good by means of religious publications, the words of Scripture are eminently applicable—"Cast thy bread upon the waters." We understand this in the East, where the seed in some regions is thrown broad-cast upon the smooth surface of the overflowing streams, and returns again after many days when the water has subsided and the earth has yielded her increase. So was this little book (good seed indeed it was) cast upon the waters; but here the figure fails me,—it was not cast upon the placid waters of a gentle and fertilizing irrigation, but upon the waters of strife, on the heaving and angry flood of men's evil passions. It was a messenger of peace where brother was arrayed against brother, a call to union where schism was breaking the ranks of "the Sacramental Host." It has done good. I have abundant evidence of this in the testimony of those who have read it and witnessed its reception. From the Patriarch down it has been received with unmingled pleasure, excepting, perhaps I must say, by the handful of seceders themselves. They were already separated when it appeared, and the manner in which they would be likely to regard it is sufficiently manifested in a remark made by one of the missionaries under whose teaching they have come to the position in which they now are. He said to a Presbyter of our mission that he "could see no difference between the doctrine of this Tract and Popery." That being the case, it could hardly be expected that their followers would be allowed to think much better of it. But to the hundreds and thousands who must have seen it among the Armenians, and who are either steadfast members of their Church, or at least not alienated from it, it has come as a messenger of strength and truth and instruction. Many have spoken to me of it, both of the clergy and the laity, and all with one voice of gratitude and praise. They have spoken of it as timely in its appearance, excellent in instruction, and good in its results. They have spoken of it as a proof of the conservative and anti-schismatical character of our own labors, and in this view it has also done *us* good. It has done us good *as a Church*. It has shown that we recognize the duty of Catholic unity, and wish to promote it. It has done us good *as a mission*. It has evinced our true character, and the nature of our designs. It has distinguished us from those who seek to overthrow and to destroy. It has increased and confirmed our influence, and made us more than ever to be received as true and faithful brethren. I know of instances not a few in which it has been used effectually by Armenians themselves, both clergy and laity, to convince those of their friends who, from not being acquainted with us, have not distinguished us from those who have effected the work of schism. Said an eminent ecclesiastic to me a few weeks ago, "I keep one of these little books by me all the time, and I make it a text to preach from to my visitors on the distinguishing traits of the Anglican Communion."

This good to our own work is enough in itself to have printed the book for. But it has done other good. It has taught many of our brethren the true nature of the tie which binds them to the Church of Christ. It has taught them the evils and the dangers of schism, and this upon scriptural and intelligible ground. It has shown them that schism is not "evangelical," but contrary to the plainest precepts and the whole spirit of the Gospel. It has taught them the character of the Church of Christ as distinct from sects, and strengthened their love to that branch of it into which they have been grafted, and by their union with which they are members of the Church Universal.

This good we may hope will increase. The work should be a standard publication with us, and now that it is in print it will be easy at a small expense to multiply copies. I have intended to publish a new edition for the country, the first edition having been nearly exhausted in the city; but I have at the moment other works in hand which require our first attention. Of the present edition I returned however a small number of copies, which I put up in parcels and sent to some of the principal cities in the interior, sending them in every instance to the Rectors of Churches for use in their respective congregations. The Patriarch, as you already know, has approved the work and authorized its circulation. He has also, since it has been for sale, spoken of it in high terms

* The Canon says that a Presentment of a Bishop may be made "for any crime or immorality, for heresy, for violation of the constitution or canons of this Church, or of the Church in the Diocese to which he belongs." It does not authorize a presentment for "impurity" as distinguished from crime or immorality, heresy, &c. Whence, then, did the Court derive their authority for the trial of a Bishop on such a presentment? Bishop Gadsden, in his noble and plain spoken Opinion, says, "The Presentment, in addition to 'immorality,' names 'impurity,' which is not named in the Canon, and therefore ought not to have been named in the Presentment;" but neither Bishop Gadsden, nor any other of the Bishops has explained the grounds on which the Court was justified in entertaining a presentment not authorized by the canon, and for alleged offences which were committed, if at all, before the canon was enacted. Six of the Bishops, after they entered on the trial, stood up manfully for the truth; but we have never been able to discover the grounds upon which even they could justify themselves for entertaining the presentment at all. We have never had but one opinion on the subject, and that is, that the Presentment ought to have been dismissed by the Court, and Bish. Onderdonk left to sustain the natural consequences of the allegations; public reprobation if they were believed, and public sympathy if they were regarded as calumnious. As it is, Bishop Onderdonk has had no chance for a fair public opinion; the verdict of the Court, and especially the opinion of Bishop Brownell, has been a mill-stone about his neck.

* For this statement I am indebted to Bishop Kemper.

of commendation in private circles. It has been sold at the sextons' rooms near the doors of churches, and has been publicly exposed for sale at the windows of Armenian books llers, and this too at a time when sectarian missionary publications were strongly prohibited and jealously shunned.

I hope that with these results you will be satisfied, and that your Society will be encouraged to go on, as they have the ability, in diffusing among Oriental Christians the pure truth of the Gospel as ever held by the Catholic Church of Christ. You are the first among us to move in this good work by means of religious publications. Let your hands be strong, and despise not the day of small things.

I have lately begun another work, which is already in good part translated, and which I propose to publish with the residue of your grant of $100, of which less than one fourth was expended upon the translation and publication of Bishop Seabury's sermon. Of this new work I hope to write you more fully hereafter.

In the mean time I remain your faithful brother and servant in the Gospel,

Horatio Southgate.

The Rev. E. N. Mead, Cor. Sec. P. E. T. Society.

P. S. I have just received by post a copy of the Church Almanac for 1847, and think that good might be done if I had a few copies for circulation; the information contained in it will be valuable, and the view of our Church which it presents will be interesting to the goodly number of persons among our oriental brethren who understand English. If you can send me immediately five copies by post, and leave, say fifty, at the Foreign Office, to be forwarded by sea, it will suffice for my purpose. I hope I do not encroach too far on your Society's generosity in asking them gratis. I have no doubt that they will do real good, and it is a very important thing with us to have our Church distinctively and distinctly known here.

We observe by a change in the notice which appears in another column, that the new and beautiful Gothic Edifice recently erected for the use of the Congregation of Calvary Church, situated on the corner of 21st street and the 4th Avenue, will be consecrated to the Service of Almighty God on Friday the 4th, instead of Saturday the 19th June, at 11 o'clock, A. M. We sincerely congratulate our brother, the worthy Rector, the Wardens and Vestrymen, and Congregation, upon the near completion of an enterprise dear to their hearts, and which has doubtless been an object of great solicitude with them all. We also congratulate our brethren throughout the city and diocese, upon an event which adds another to the many religious structures of comparatively recent erection in our own, and sister city of Brooklyn, which are honorable to the Church, and highly creditable to the spirit of Christian enterprise which planned and executed them.

We are happy to see that a new Church has been incorporated in that rapidly growing section of Long Island, which lies in the vicinity of Williamsburgh. The names of the laymen engaged in the undertaking, and the promising character of the clergyman who has brought them together, leave no reasonable doubt that the attempt to erect a suitable edifice will succeed, if it receive the encouragement which the Churchmen of our city are wont to extend to similar efforts. Mr. Walsh has our best wishes for his success.

The Messrs. Harper have issued Southey's Life of Wesley and Rise and Progress of Methodism, in two volumes; a work which had become scarce, and has long been in demand. This edition is a reprint of the English edition of the Rev. Chas. Cuthbert Southey, Curate of Cockermouth, who has added to his father's work the notes of the celebrated S. T. Coleridge, Esq., and the elaborate critique on Mr. Wesley's Life and Character by the late eminent Alexander Knox, Esq. The American Editor has prefixed to the work the Rev. Richard Watson's "Observations on Southey's Life of Wesley," and has added numerous annotations with a view, we suppose, (for we have not examined them) to render the work acceptable to the Methodists: a good design.

The same publishers have also brought out in very beautiful style, "The Lawyer's Daughter, by Joseph Alden, D. D.," illustrated by H. W. Hewett.

Also, from the same publishers, the 23d number of the Pictorial History of England.

Wiley & Putnam are publishing "Dealings with the Firm of Dombey & Son," in a very superior style, English copies, apparently, at American prices. We have before us, with handsome embellishments, the seventh number, on which alone (*horrescimus referentes*) the author alone is said to have received *twenty-three thousand dollars* as his share of the profits.

Ormsby & Hackett continue their publication of the "Columbian Lady's and Gentleman's Magazine."

Stanford & Swords have issued, in a convenient form and beautiful dress, a third edition of Bishop Hobart's Clergyman's Companion, edited by Bishop Ives.

"Reasons why I am not a Papist; or the Churchman armed against Novelties, Usurpations, and Corruptions of the Church of Rome," is the title of a new work by the Rev. N. S. Richardson, published also by Stanford & Swords, 139 Broadway. The work corresponds in appearance with "Reasons why I am a Churchman," by the same author.

"Tracts for the new Times, No. 2, Science for all," is, we believe, from the Swedenborgian Mint.—John Allen, 139 Nassau st.

Mrs. Emma Willard has made "An appeal to the public, especially those concerned in Education, against the wrong and injury done by Marcus Wilson in his pamphlet entitled 'Report on American Histories,'" &c. A. S. Barnes & Co., 51 John st.

The Board of Managers of our Missionary Society for Seamen have issued their third annual Report.

"The Old Man's Home," by the Rev. Wm. Adams, has just been published by our Sunday School Union. This work has, among other recommendations, engravings from original designs by Weir, who, it seems, has not been deterred by the displeasure of Bishop Meade from aiding the Union by the contributions of his genius.

"Jost's History of the Jews."—We are glad to hear that this great work is about to be translated by a competent hand, and that the enterprising house of Harper & Brothers have undertaken the publication. This is a work which is much needed. The whole of English literature, as far as we know, does not contain even a tolerable History of the Seed of Jacob from the time of the Maccabees to the present day. Jost covers all this ground, and besides detailing the various fortunes and misfortunes of his brethren, (for he is himself a Jew,) he gives a full account of the rise and progress of the Rabbinical and Cabalistic philosophy. This work cannot fail of success. There is nothing which can compare with it; and every one who has read Josephus, will be glad, we believe, to see a work which may fairly be regarded as a continuation of his History from the destruction of Jerusalem to the present day.

For the Churchman

Caution.—Two of our most respectable clergy, the Rev. Mr. Vinton of Brooklyn, and the Rev. Mr. Bedell of this city, to satisfy themselves of the truth or falsehood of certain rumors touching the Christian integrity of Joseph Levon, (who has for several years been receiving aid from our clergy and people as a converted Jew, and who has succeeded in obtaining letters of recommendation from a number of the Bishops and clergy of our own Church, as well as distinguished clergymen and laymen of several different denominations of Christians,) recently called upon Dr. Lillienthal, chief Rabbi of several of the synagogues of this city, to inquire what the standing of Mr. Levon among them was, whether he was considered a Jew or not. The Rabbi assured them that he so considered him. That he had always spoken to him as a Jew—that his children were brought up in the Jewish faith, went to a Jewish school, and that one of them had recently died—had been buried among the Jews according to the Jewish mode of interment—that Mr. Levon had a seat in the synagogue, and he often saw him there. It was then stated to the Rabbi that Mr. Levon explained that matter to Christians in this way. That his wife was a Jewess, and that on her account he kept a seat in the synagogue, sent his children to a Jewish school, &c. The Rabbi smiled, and replied, that having heard some time before from the Rev. Mr. Labagh, (who came to him to make similar inquiry,) that Mr. Levon professed to be a Christian, and went among Christians asking charity as a converted Jew, he sent for him and reproved him for his hypocrisy. Mr. Levon asked him if he did wrong in getting money from Christians in this way; and when the Rabbi replied he certainly did, he (Mr. Levon) asked him (the Rabbi) to give him penance for the offence, thus acknowledging himself to be a Jew and no Christian. The Rabbi also warned these clergymen to be on their guard against these pretended converted Jews who go about the country, whose sole object is money, and who are seldom, if ever, sincere.

The above statement of the conversation with the Rabbi, Mr. Lillienthal, is substantially correct and true.

Francis Vinton,
Rector of Emmanuel Church, Brooklyn.
G. T. Bedell,
Rector Church Ascension, New York.

I hereby certify that the foregoing statement was read to Rabbi Lillienthal in my presence, who declared it to be correct, and added, that Mr. Levon had afterwards informed him that he had performed the penance which he, the Rabbi, had appointed him.

Henry J. Whitehouse,
Rector of St. Thomas's Church, New York.

The undersigned was present at the foregoing interview, and regrets to say that the Rabbi's testimony but too fully corroborates the many reports he has lately heard of the same nature.

J. P. Labagh.

P. S. Church papers will please copy.

For the Churchman.

Mr. Editor,—The following account of the annual exhibition of the pupils of the New York Institution for the Blind, I have taken from the Commercial Advertiser of the 13th inst. Its insertion in the Churchman will no doubt afford pleasure to many of your distant subscribers, who may not otherwise see it—extend the knowledge of one of our most valuable and useful public institutions, and oblige one who is an active friend both of your valuable Journal, and of the Institution for the Blind.

I was gratified to see the notice in the Churchman of last week, that "Washington and other Poems," by Cynthia Bullock, a graduate of the Institution for the Blind, are for sale at the office, No. 12 John street. I trust that many of your readers will avail themselves of the opportunity of aiding by their purchases a most meritorious young lady, and one who has the additional claim upon them of being a well informed and pious Episcopalian. **

NEW YORK ASYLUM FOR THE BLIND.

The tabernacle yesterday afternoon was occupied by a large and highly respectable audience, drawn thither by the annual exhibition of the pupils of this excellent institution. We do not know that we were ever present at their annual examination, when the exercises were more perfect in themselves or gave such unmixed satisfaction to the beholders.

While the crowd was assembling, Mr. Robert Elder, a graduate of the institution, performed with skill a voluntary on the organ. The exercises were commenced with prayer, after which the band of the institution played the "Chelsea march," in a manner that elicited much applause. The examination in reading was then commenced, and gave great satisfaction. The rapidity and precision with which the fingers were made to do the work of the eyes were evidence proving the somewhat trite remark, that when the Creator deprives his creatures of one sense, he mercifully increases the power of the others. Miss Cynthia Bullock received warm applause for her graceful elocution and the skilful modulation of her silvery voice.

The examinations in geography, history, astronomy, chemistry, arithmetic and geography, were equally creditable to the intelligent and indefatigable teachers of the institution. The pupils gave satisfactory proof that they were *instructed* in these branches of learning, and that they had not merely learned by note a series of answers running parallel with a series of questions. In this respect the educators of these sadly interesting pupils deserve the highest commendation. They manifestly set the minds of their pupils at work, and thus supply them with an inexhaustible source of pleasure, and with an employment which can always be resorted to as a relief from those sorrowful hours that must more or less be the portion of the sightless.

Perhaps the most popular part of the exercises was the music; another source of pleasure to the inmates of the asylum. To their assiduous teacher, Mr. Rieff, much of their success in this department must be ascribed. Some of them, however, have great natural gifts—Mr. Elder and that merry little fellow, E. Kaniski, whose enthusiasm always kindles a lively interest in his behalf.

Songs, duetts and choruses were interspersed with marches by the band, and there was no failure in any of them. The song, "The mountain pine," executed by Miss McMannus, was really a superior performance, the young lady having a sweet voice, which she managed with much skill.

The following poem was composed and spoken by Miss Cynthia Bullock. In some parts the delivery was really beyond praise; many were affected even to tears, and the vast assemblage was hushed into the deepest silence towards the close. And indeed the scene was affecting; a young lady, *born blind*, standing before four thousand people, won as friends by her cheerful deportment, and pouring out before them, in chaste and even elegant poetic diction, the feelings of a heart that had communed with itself in the solitude of darkness—the aspirations and sentiments of a mind cultivated under such sad and complicated difficulties. All must admire the sentiments of the brief address, which was printed in the raised letters used by the blind, and distributed among the audience:—

Borne on by time's unwearied wing,
We hail with joy the balmy Spring,
And come, dear friends, with hearts the while
As gladsome as her own bright smile,
To greet, in music's thrilling tone,
The hearts that vibrate with our own,
And bring, to deck our rayless night,
The gems of intellectual light.
That rayless night hath dawned at last,
And memory, pondering on the past,
Recalls the long and weary hours,
E'er yet we culled those mental flowers.
A book! oh, ye can never know
How we have bathed in tears of wo
The treasured page, from which in vain
We strove one gleam of light to gain.
Now—blessed change! amid those tears,
The rainbow smile of joy appears,
As ever and anon we find
Another book to cheer the blind.
Another book! no diadem
Could win from us the priceless gem,
Nor half the thrilling joys bestow,
That from its storied pages flow.
Well may the warm and generous tide
Mantle each cheek with honest pride,
That in our land of liberty,
Columbia's sons, the brave and free,
While winning for our country's name
In arts and arms undying fame,
Forget not in their proud career,
A holier claim—the blind to cheer.

During the interval between the first and second parts of the exercises, Mr. Chamberlain, the superintendent of the institution, whose kindness of heart and devotion to his charge are the theme of commendation among the pupils, and have secured for him the united confidence of the managers, briefly explained the processes of instruction and training, and pointed to numerous exhibitions of basket, paper, and net-work, as evidence that useful and profitable instruction was a prominent feature of the tuition at the Blind Asylum.

We were deeply affected by a display of feeling from one of the pupils, of which we were unintentionally the subject. Standing upon the stage for a minute or two, immediately behind the bench on which sat some of the younger girls, we placed our hand accidentally upon the hand of one of them. She immediately seized and pressed it, and perhaps the pressure was returned, for who could deny sympathy to a sweet, confiding child under such circumstances?

Uttering the name of the friend for whom she had mistaken us, she raised our hand first to her soft cheek and then to her lips. It seemed cruel to undeceive her, and yet who could practice deception upon a trusting blind child, to whom the sanctity of a holy trust was the chiefest hope? The first word we uttered broke the spell and the hand was about to be relinquished. But we would not have it so. The sweet child knew the tones in which sympathy ever speaks—a few words of kindness restored her confidence—and brief as was the interview, trifling as was the circumstance, it will be blotted from memory only with the end of life.

At a special meeting of the Vestry of St. Paul's Church, Troy, held at the Rectory on Monday, May 11th, 1847, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased Almighty God, in his wise providence, to remove by death our respected and lamented friend, Stephen Warren, Esq., long the Senior Warden of this Church, therefore

Resolved, That we bow to this dispensation of Divine Providence with mingled feelings of sorrow and of gratitude; of sorrow for our loss, and sympathy with his bereaved family, and gratitude for his salutary influence, during a life of exemplary virtue and usefulness.

Resolved, That in the departure of Mr. Warren, we mourn a public loss, in which the whole community will share and sympathize; of one alive to the honor and interests of the city where he dwelt, long a landmark of public spirit, enlarged views and liberal mind, a wise counsellor, and kind helper to many, and in works and deeds a pattern and promoter of religion and virtue.

Resolved, That this Church, of which he was so long a useful member and efficient warden, has special cause to mourn his loss, as of one to whom its interests were ever dear, who was to it at once an ornament and pillar, who had prudence and wisdom of counsel and largeness of heart to promote its welfare, and for which his personal exertions, his willing liberality, and lively interest were ever ready and devoted.

Resolved, That the Protestant Episcopal Church at large, and especially in this Diocese, will sustain a great loss, by the death of a member of her body, who in his capacity of a Delegate to her Conventions, has for many years exercised a good influence in her Councils, and who by his munificent contributions, and personal influence and efforts, has effectually aided the institutions of the Church, which have for their object the enlargement of her borders, and the extension of her influence.

Resolved, That while in his decease we recognize a warning to be also ready, and a call to renewed diligence in the faithful discharge of our important trust, we give thanks for the precious memory, and good example of our lamented friend and associate, and earnestly desire that his mantle may fall, and a double portion of his spirit rest upon those who are left behind, while we trust, by God's blessing, the sad affliction may be sanctified to his family, to ourselves, to this congregation, and the whole community.

Resolved, That we have heard with grateful sensibility of his calm confidence, humble faith, and holy hope, in a weary sickness, and the prospect of death; and while with his family we rejoice in the precious consolation, we also beg to tender to them the assurance of our sincere condolence, and to mingle our sorrow with theirs.

Resolved, That this Vestry will attend the funeral on Wednesday next, and wear the usual badge of mourning for thirty days; also that these proceedings be published in the Church papers of the State, and a copy thereof sent to his afflicted family.

At a meeting of the Vestry of Christ Church, held pursuant to notice, on Tuesday morning, May 11th, 1847, the following preamble and resolutions were unanimously adopted, and directed to be published in the Church periodicals of the Diocese, and the Utica Gospel Messenger.

The Vestry of Christ Church in this city, having heard with deep regret, of the death of Stephen Warren, Esq., and desirous to testify their sense of the worth of his pious example, great integrity, and Christian liberality; and especially to place on record an evidence of their gratitude for the many instances of his liberal aid to their parish, have therefore

Resolved, That this Vestry respectfully tender to the afflicted family of the deceased, their sympathy and condolence, under this dispensation of Divine Providence; affectionately commending them, n this their hour of sorrow, to the grace of our Lord Jesus Christ.

Resolved, That the many liberal gifts, which at various times have been received from Mr. Warren, for the benefit of Christ Church, deserve to be remembered by the parish with lasting gratitude.

Resolved, That as a mark of respect to the deceased, this Vestry will attend his funeral on Wednesday afternoon, and wear the usual badge of mourning for thirty days.

A copy from record.

Gould Rockwell,
Troy, May 11, 1847. Clerk of the Vestry.

Trinity Church, New York.—A "Correspondent" of the "Protestant Churchman" says we published a "one sided article" on the subject of "Trinity Church Charter," in the Banner of April 17; and asks if we will publish a rejoinder by "Hope On," a correspondent also, —perhaps the same—of the Protestant Churchman. What we published was very little more than the statement of a matter of fact, that a certain number of persons, 215, "petitioned the present Legislature, for the repeal of the act of January 20, 1814, declaring the legal qualifications of the corporators of Trinity" in New York. We infer from reading the communication of "Hope On," that the article we copied is said to be one sided because it states "the number of the petitioners *this year*," but "omits to state the number that united *last year* in the same object." "Hope On" *does not supply the omission*, and of course we cannot. But what has the number of the petitioners last year to do with the presentment of the petition this year? The reason which "Hope On" assigns for the smaller number of signatures this year may be correct or it may not. He cannot know it to be correct, unless he has seen those who signed last year, and did not sign this year, and learned from them why they declined. It is not very likely that many who felt a warm interest in *such* a case would fail to manifest it by their signatures.

May we not more reasonably suppose, that those who declined to renew their signatures this year, have thought more calmly upon the subject and returned to a better mind.

We are quite satisfied with the result of the application of the petitioners in this case, and content to leave those who are not so to "Hope On," which will probably be to "hope ever."—*Banner of the Cross.*

DOMESTIC INTELLIGENCE.

The editor is sorry to find, though too late to repair the omission, that the proceedings of the Mississippi Convention have been overlooked, and, in consequence, cannot appear this week.

"Saint Saviour's Church, Maspeth in Newtown,"—The Divine Services of this church were commenced in December last, in the upper room of the Maspeth Hotel, at the intersection of the Newtown and Brooklyn turnpikes, and so much encouragement has been reeeived from the neighborhood, that the congregation have felt justified in organizing themselves into a parish.

The canonical notice having been given, a meeting of the male members of the congregation was held at their place of worship on Wednesday, the 19th of this month. The Hon. D. S. Jones, L.L. D., was called to the chair, and presided. The following gentlemen were then elected Wardens and Vestrymen: David S. Jones, L.L. D, John R. Maurice, Esq., Wardens; James Maurice, Wm. Maurice, Edward N. Pigot, Joseph W. Beadel, Charles A. Clinton, John Van Cott, George Hogg, and Wm. H. Furman, Esq., Vestrymen. The name of Saint Saviour's Church, Maspeth, in Newtown, was then adopted as the title of the parish.

At a vestry meeting, held subsequently, the Rev. Wm. Walsh—who has been the officiating minister—was elected to the Rectorship of the parish.

The Vestry determined to go on with the erection of a church building, as soon as sufficient funds could be procured to put up a plain plank church of moderate dimensions. The sittings of the church are all to be free. A building spot has already been secured to the parish through the liberality of James Maurice, Esq., and a few hundred dollars have been pledged by the members of the parish

The Convention of the Diocese of Pennsylvania adjourned on Friday, the 21st, having elected the following as a Standing Committee. Clerical members: Drs. Clay, Hare and Morton, and Messrs. Howe and Suddards; Lay members, Messrs. Pettit, Robbins, Richard S. Smith, J. Welsh, jr., and Wharton. Also the following were chosen delegates to the General Convention, Rev. L. Bull, D.D., Rev. E. Miller, Hon. J. N Conyngham, and Herman Cope, Esq. The motion to require all delegates to be communicants of the Church, was lost.

A full account of the proceedings is reserved for our next.

Massachusetts.—The following interesting incident is related by The Christian Witness:

In one of the parishes recently visited by Bishop Eastburn, in the western part of the diocese, the only candidate for confirmation was a convert from the Romish Church, a native of England, and a descendant of the fourth generation from Archbishop Usher. In an earnest address delivered by the bishop to the crowded congregation, after the administration of the solemn rite, he repeated with marked effect those words of the Saviour, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

Connecticut.—*Confirmation.*—The Rt. Rev. the Bishop of Connecticut, held a visitation on Sunday last, the 16th inst., at the united Parishes of Christ Church, Harwinton, and St. Matthew's, East Plymouth, the Rev. Henry V. Gardner, rector. In the former, twelve, and in the latter eighteen persons received the holy rite of confirmation. The Rev. C. R. Fisher preached. The Rev. Wm. Watson and the Rev. George L. Foote were also present at St. Matthew's.—*Calendar.*

Missouri.—*Church Building.*—A correspondent of The Banner of the Cross gives the following description of a new church in St. Louis:

Dear Mr. Editor,—I see that you have quoted, in a late number of the Banner, an article from the Cincinnati Gazette, containing a description of a new church edifice about to be erected in Louisville, Ky. It is described as "Gothic, of the pure English style of the 13th century," and is said to be "the first of this style of architecture west of the mountains." As every good Churchman hails with pleasure the evidences of the increasing attention which is given to church architecture, I know that you, and doubtless many of your readers, will be glad to learn that a church edifice of the style and age adopted by the new congregation of our sister city in the West, has been erected, and will soon be completed, in the parish of *Grace Church, St. Louis.*

This church is built in the northern part of the city, which is rapidly growing up and "improving," upon a lot of ground given for that purpose by the original proprietors. The situation is beautiful, exceedingly, being elevated so as to overlook a considerable portion of the city, and commanding a fine view of the river, and of the country on the opposite shore. The lot is a circle, surrounded by a street, containing a number of fine old forest trees, besides the pure plantings of shade trees and suitable shrubbery, which have been made this season.

The church, as is said above, is of "the pure English style of the 13th century." Its length, including the tower and projections, is 68 feet; its breadth, 26 feet; the height of the nave, 27 feet. It has double buttresses at the corners, surmounted with pinnacles, terminating in poppy-heads. The tower is 14 feet square, having a beautifully proportioned tri-lancet window over the door. An octagonal spire, of suitable proportions and height, will be placed upon the tower. The windows are splayed, outside and within, and surmounted with hood mouldings. The side windows are 2 feet by 8, made to turn vertically, on pivots at top and bottom. They are filled with glass admirably prepared in imitation of stained glass. The devices are ecclesiastical, and the imitation more nearly perfect than anything the writer has ever seen elsewhere The work is done in this city, and by such a process as to render it permanent, while there is obtained nearly all the richness of effect which is produced at greater expense, and at a cost within the means of a new congregation.

The interior is finished plainly and simply, in harmony with the style and the prominent *idea* of the whole. The wood work is of plain black walnut, simply oiled, but not varnished. There is no chancel proper, as the necessity of enlarging in the course of a couple of years is contemplated, when by adding a transept and chancel, the capacity of the building will be more than doubled, and the proper form of a church—that of the Cross—will be obtained. The space railed off for present chancel purposes contains the altar and a lectern, but neither pulpit nor reading desk. The font for holy baptism stands without, but near the chancel rail. The organ loft is placed over the entrance from the tower which forms the vestibule. A single broad "aisle" leads to the chancel. The entire arrangements are convenient, and of good effect.

At a moderate cost, and *without incurring debt*, the parish is thus provided with a decent church edifice, of a style and character which mark at once the object of the erection; so that even those who are little accustomed to the sight and uses of churches, are in no danger of mistaking it for else than what it is. It was planned and built by our own artisans, and with a few exceptions, which can readily be accounted for, it is creditable to the parish and to those concerned in its erection. This, we believe, is the first church of the style and age erected west of the mountains. It is so far completed as to be used for the regular services of the church.

The parish of Grace Church, with commendable zeal, are now erecting upon the same lot a building for a Parochial School, and for catechetical instruction of children. The school, if it please God, will be opened by the time this letter reaches you. It is their purpose also to build, the present season, an English cottage on the same grounds, for the residence of the Rector.

These simple statements may serve to interest your readers, though I regret that I cannot now give you a more exact and detailed description of the church.

To Correspondents.

"J. H.," "A Mississippi Layman," and "A Mother's Love," are received.

Notices.

☞ Calvary Church will be consecrated by the Rt. Rev. the Bishop of Western New York, on Friday, June the 4th, at 11 o'clock, A. M. The Clergy, and the Wardens and Vestrymen of other Episcopal Churches are requested to assemble at the Church corner of 22d street, and 4th Avenue, at 10 A. M. The clergy out of the city who desire to be present are requested to provide themselves with surplices, and to give notice to the Rector, who will make the proper arrangements for their accommodation.

New York, May 29, 1848.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held at St. Thomas's Church in the city of New York, on Tuesday, the 22d day of June next, at 7, P. M.

The Annual Sermon will be preached the same evening.

Divine Service to commence at 8, P. M.

By order, &c.,
W. Walton, Rec. Sec'y.

New York, May 29, 1847.

Washington and other Poems. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

☞ The Rectorship of the Church of the Holy Martyrs has been transferred by the late incumbent, to the Rev. James Millett, who holds divine service at the Military Hall, Bowery, opposite Spring street, every Sunday morning and afternoon, at 10 1-2 and 3 1-2.

Contributions in aid of this church may be left with the Rector, at 70 East 19th street, near 4th Avenue, or at 76 Varick street.

A small communion cup and paten, a baptismal bowl, and the use of a seraphine, would be thankfully received—a surplice also would be highly desirable.

New York, May 29, 1847—tf

QUARTERLY SERMON.

The Rev. J. W. McCullough, D. D., will preach in Emmanuel Free Church, corner of Prince and Thompson streets, on Sunday evening next, May 30th, when the usual quarterly collection will be made in aid of the parish.

Service to commence at half-past 7 o'clock.

The attendance of those friendly to the *Free Church* system, is respectfully invited, as this parish is in *much need* of aid from abroad.

May 29, 1847.

☞ The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday school-room, in the rear of St. John's Chapel, New York, on Wednesday, the 23d day of June, at 6 o'clock, P. M.

J. M. Forbes, Secretary, pro. tem.

New York, May 22, 1847.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of he Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, the 23d of June, at 9 o'clock, A. M.

P. Van Pelt, Secretary.

May 22, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches* are respectfully invited to attend.

The following notice, from the Bishop of Western New York, did not come to hand in time for The Churchman of last week:

SERVICES EOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Future notice will be given of further services in other counties:

Friday,	June 4th,	at N. York, Calvary ch,	11 A. M.
Thursday,	June 10th,	at Schenectady,	10 A. M.
"	" "	" Charlton.	3 P. M.
Friday,	" 11th,	" Balston—ordination,	10 A. M.
Saturday,	" 12th,	" Saratoga Springs,	10 A. M.
Sunday,	" 13th,	" Glens Falls,	10 1-2 A. M.
"	" "	" Sandy Hill,	3 P. M.
Monday,	" 14th,	" Fort Edward—cons'n,	10 P. M.
"	" "	" Schuylerville,	3 P. M.
Tuesday,	" 15th,	" Stillwater,	10 A. M.
"	" "	" Scatikoke,	3 P. M.
Wednesday,	" 16th,	" Mechanicsville,	10 A. M.
"	" "	" Waterford,	3 P. M.
Thursday,	" 17th,	" Cohoes—ordination,	10 A. M.
"	" "	" Lansingburgh,	3 P. M.
Friday,	" 18th,	" Troy,	10 A. M.
Sunday,	" 20th,	" Harlem, St And'w's,	10 1-2 A.M
"	" "	" Astoria,	3 P. M.
Sunday,	" 27th,	" Calvary, N Y, ord'n,	10 1-2 A.M
"	" "	" Float'g ch of Holy Com'r,	3 P.M.
Tuesday,	" 29th,	" Tuckahoe—conse'n,	10 A. M.
Thursday,	July 1st,	" West Point, conse'n,	10 A. M.
Saturday,	" 3d,	" Stockport—conse'n,	10 A M.
Sunday,	" 4th,	" Hudson,	10 A. M.
Tuesday,	" 27th,	" Morristown,	3 P. M.
Wednesday,	" 28th,	" Ogdensburgh,	3 P. M.
Thursday,	" 29th,	" Canton,	10 1-2 A. M.
"	" "	" Potsdam,	3 P. M
Friday,	" 30th,	" Waddington,	10 A. M.
"	" "	" Norfolk,	3 P. M.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DeLancey,
Bishop of the Diocese of Western New York.

May 10th, 1847.

EMIGRANT STRANGER-FREE CHURCH
OF
St. George the Martyr,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of British Emigrants. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

Moses Marcus, Rector,
Missionary to British Emigrants, and Chaplain of the "St. George's Society of New York."

New York, May 22, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P.M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 18th May, the Treasurer has received the following contributions:

Through the R A of Mass, Lowell, St Ann's, 75; Boston, Mrs C Dodge, 10; Marblehead, St Michael's, for western missions, 8 42; domestic, 1 29; Boston, St Paul's, 114 50; Pittsfield, St Stephen's, 6 95; New Boston, St Andrew's, 72 cts; Otis, St Paul's, 1 46; Pittsfield, St Stephen's, half, 10 50; Cambridge, Christ ch, 10; Boston, Trinity, part, 67 24—306 08; St Paul's, Louisville, Ky, half, 46 75; St Paul's, Brookfield, Ct, 2 50; Mrs Prescott of Salem, N J, of which 5 is for the Jews, 15; Brooklyn, N Y, a friend of the missionaries, monthly offerings, half, 1; S S, Emmanuel ch, Bellows Falls, Vt, 3 64; St Paul's, Erie, Pa, for the Jews, 9; St Paul's, Alexandria, D C, of which, 5 is for the Jews, 62 50; St Philip's, Circleville, Ohio, for Bendstown and Rushville, Ill, half, 6; sewing circle of Christ ch, Ottana, for Mrs E C Kelly, 5; Harcourt parish, Gambier, O, for the Jews, 10; Whitsunday offerings, Trinity ch, Princeton, N J, 50; St Paul's, Boston, (Jews,) 6. Total, $526 97.

THOMAS N. STANFORD, Treasurer,
New York, May 25, 1847. 139 Broadway.

Foreign Missions.—Since his report of May 18th, the Treasurer acknowledges the receipt of the following amounts:—

Through H Burroughs, Esq, Boston, S S, Grace ch, New Bedford, for support of boy to be named George D Wildes, in Africa, 20; a lady of Boston, for China, 1; St Peter's ch, Salem, 25; St Michael's ch, Marblehead, 1 30; St Paul's ch, Boston, part of 556 25—100 for Constantinople; 5 for China; 23 for Africa—30—158; St Andrew's ch, New Boston, 73 cts; St Paul's ch, Otis, 1 47; S S of Ch of the Messiah, Boston, for ed of a child in Africa, to be named Geo Maxwell Randall, 20; Young Ladies' Sewing Circle, Trinity ch, ed. Manton Eastburn, China, 25; St Stephen's ch, Pittsfield, 10 50; Christ ch, Cambridge, 10—279; S S, Trinity ch, Newport, R I, for education of Francis Vinton and Salmon Wheaton, Africa, 40; Female S S of Christ ch, Georgetown, D C, for ed. of John Francis Haff, Africa, 20; St Philip's ch, Circleville, O, half, 6; St Paul's ch, Alexandria, D C, 12 50; Trinity ch, Cincinnati, O, 10; a gentleman of Pittsburg, Pa, by H P M, for China, 5; St Timothy's Hall, Md, per Rev L Van Bokkelen, 10; Brooklyn, a friend to the missionary, a monthly offering, half, 1; Trinity ch, Plattsburg, N Y, 7; Mrs R, Ch of the Ascension, N Y, annual subscription for education, China, 200; J S R, annual, do, for do, 25. Total, 589 50.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

For Building Church at Shanghai—From H A, St George's ch, N Y, 5; two members of St Andrew's ch, Phil, 55; R B M, Ch of the Holy Communion, N Y, 100.

J. S. R.

New York, May 25, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Trinity ch, New Rochelle, Rev Thomas W Coit, D D, 10; Christ ch, Tarrytown, Rev Wm Creighton, D D, 18 05. Total amount, $28 05.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, May 25, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 18th inst., the following contributions, viz:—

From Ch of the Holy Cross, Troy, Rev J J Tucker, 37; St Saviour's ch, Maspeth, L I, Rev Wm Walsh, 11 75; Grace ch, New York, Rev Dr Taylor, 150. Total amount, $198 75.

C. N. S. Rowland, Treasurer,
May 25, 1847. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 16th March, the following contributions, viz:

From Ch of the Holy Evangelists, N Y. Rev B Evans, 15 76; St John's ch, Monticello, Rev E K Fowler, 3; Bethesda ch, Saratoga Springs, Rev Dr Milledoler, 4 71; Trinity ch, Plattsburgh, Rev Thomas Mallaby, 5 72; St John's ch, Ogdensburgh, Rev H R Peters, 15; St John's, Islip, Rev D V M Johnson, 5. Total amount, 49 19.

C. N. S. Rowland,
Treasurer of the Convention P E Church, N Y,
May 25, 1847. 55 Water street.

Chapel of the Holy Comforter—(*North River.*)—The subscriber thankfully acknowledges the receipt of $10, in addition to the $15 acknowledged last week, from a member of St. Paul's church, New Haven, for the purchase of suitable books for Seamen.

Further donations for like purposes, will greatly facilitate the labors of the Missionaries in charge of the Floating Chapel for Seamen and Boatmen.

D. V. M. Johnson,
Floating Chapel of the H. C.

New York, May 25, 1847.

Clerical Changes.

The Rev. William Atwill has taken charge of St. Andrew's, Kent, and Christ Church, Canaan, Litchfield co., Ct. Address the latter place.

The Rev. Charles Mason, from Salem, to the rectorship of Grace Church, Boston, Mass.

The Rev. O. H. Staples having removed from Windsor, Vt., to Westmorland, Oneida county, N. Y., for the purpose of taking charge of *De Lancey Institute*, requests that all letters and papers for him may be addressed accordingly.

Advertisements.

CALVARY CHURCH—PEWS.

There will be a sale of Pews at auction in this church on Saturday, 29th inst., at 11 o'clock, A. M. The sale will be made in the church, corner of 4th Avenue and 21st street.

Terms and other particulars made known at time of sale.

May 26—1t

IN THE PRESS.

THE HISTORY OF THE CHURCH IN NARRAGANSETT, R. I., from its earliest settlement, embracing biographies, memoirs, and notices of the distinguished men of the State, &c, by Wilkins Updike, Esq. This work, apart from its intrinsic value, will be exceedingly interesting to the general reader, as it is in fact a complete History of the State of Rhode Island. It will be speedily published, in the best style of typography, on fine paper, and will form an octavo volume of about 550 pages, with two portraits engraved on steel, and several wood cuts.

HENRY M. ONDERDONK,
May 29 10 John street.

NEW TRACT.

THE FUTURE PUNISHMENT ETERNAL.

IN PRESS, and will be published in a few days, a Tract entitled "*The Future Punishment Eternal*," designed for circulation in districts where Universalist errors prevail. Price, 50 cents a dozen. $3 per hundred.

THOMAS C. BUTLER, 20 John street,
New York, up stairs.

The "New York Protestant Episcopal Tract Society" have recently added to their list of Tracts, No. 189. "Public Worship a Sacrifice," and No. 190, "Reasons why I am a Churchman;" and also a small work, "*A Family Liturgy*"—price, $1 70 the hundred; and have put up in packages Tracts assorted, "Narrative," "Practical," selected, No. 1 and No. 2." "Evidences, &c.," "Doctrinal, No. 1 and No. 2," and Liturgical—for sale at 25 cents a package.

THOMAS C. BUTLER, Agent.

May 29—4t

CALVARY CHURCH.

A VERY desirable Pew in the middle aisle, for sale. It is one of the original subscriptions by which forty subscribers were entitled to the first selection of pews, and on which the ground rent to be assessed can never exceed twenty dollars.

It is offered for sale because the owner is so situated that he cannot occupy it himself.

Enquire of JOHN H. SWIFT,
May 29—1t 158 Water street.

CHURCH LESSONS.

IN PRESS, and will be published without delay, in handsome style, and with clear type, The Lessons from the Old and New Testament, appointed in the Liturgy of the Church, for Sundays and Holy Days throughout the year. This volume will form a valuable companion to the Book of Common Prayer, for use in church and in private. The prices will be various, so as to bring it within the reach of all.

STANFORD & SWORDS,
May 29. 139 Broadway.

PROFESSOR CONANT'S REVIEW OF PROFESSOR STUART.

D. APPLETON & CO—Publish this day,

Defence of the Hebrew Grammar of Gesenius against Professor Stuart's Translation, by the original translator. Price 25 cts.

This pamphlet will be found of the utmost importance and interest to scholars, and to all true friends of literature.

Lately Published.

Gesenius's Hebrew Grammar, 14th edition, as revised by Dr. E. Rodiger. Translated by T. J. Conant, Professor of Hebrew in Madison University, N. Y., with the modifications of the editions subsequent to the 11th, by Dr. Davies, of Stepney College, London. To which are added a Course of Exercises in Hebrew Grammar and Hebrew Chrestomathy, prepared by the translator. One handsomely printed 8vo. volume. Price $2.

Also lately Imported.

Gesenius's Hebrew and Chaldee Lexicon of the Old Testament Scriptures, translated with additions, by Samuel P. Tregelles, 1 vol. 4to. $7 50.

The Book of Revelation in Greek. Edited from Ancient Authority, with a new English version and various readings, by Samuel P. Tregelles. 1 vol. 8vo. $1 50.

May 29—1t

CHURCH BOOKS.

London Editions—at reduced prices.

The Great Duty of Frequenting the Christian Sacrifice, &c., by Robert Nelson. 1 vol. 12mo. 50 cts.

Eucharistica, a Companion to the Communion. Edited by the Bishop of Oxford Price 50 cts,

A History of the Ancient Church in Ireland, by Wm. G. Todd, A. B. 1 vol. 12mo. map. 75 cts.

A Compending Ecclesiastical History, by the Rev. W. Palmer, M.A. Map and cuts. 1 vol. 12mo. $1.

The Early English Church, by the Rev. Edward Churton. Plates. 1 vol. 12mo. $1.

Christian Morals, by the Rev. W. Sewell, M.A. 1 vol. $1 25.

The Lord's Prayer. A Manual of Religious Knowledge, by the Rev. Robt. Anderson. 1 vol. 50 cts.

The Art of Contentment, by the author of the "Whole Duty of Man." 1 vol. 50 cts.

Lives of English Laymen, Lord Falkland, Isaac Walton, Robert Nelson, by the Rev. Henry Teale, 1 vol. $1.

The Christian Gentlemen's Daily Walk, by Sir Archibald Edmonstone, 1 vol. 50 cts.

Bishop Heber and Indian Mission, by the Rev. James Chambers. 1 vol. 50 cts.

Ancient Models; or Hints on Church Building, by Charles Anderson. 1 vol. 50 cts.

Lay Baptism Invalid; to which is added Dissenters Baptism Null and Void, by R. Lawrence, M.A., with Notes, by Wm. Scott, M. A. 1 vol. 12mo. $1.

Ordo Sæclorum. A Treatise on the Chronology of the Holy Scriptures, by Henry Browne, M.A. 1 vol. 8vo. $4.

Lectures upon the Ecclesiastical History of the first three Centuries, by Edward Burton, D.D. Third edition. 2 vols. in 1. Price $3 75.

May 29—1t.

D. APPLETON & CO.,
May 29. 200 Broadway.

MRS. MEARS, 784 Broadway, (corner of Tenth street,) New York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, eight more young ladies as boarders, and a few more day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

☞ The summer term commences on the 7th of May next. May 1—1m.

TEACHER WANTED.

IN a Young Ladies' School, between Baltimore and Washington, who can give three hours a day to instruction in English, Latin and Mathematics. It would be an agreeable place for one who desires a full support, and leisure to pursue theological studies.

Address immediately, Rector of St. John's, Havre-de-Grace, Md., with name and references.

May 22—3t

IN ST. THOMAS'S CHURCH—For sale or to let, Pew No. 141—south aisle. For terms, apply to Mr. James S. Aspinwall, No. 86 William street.

May 22—3t

POETRY.

For the Churchman.

LINES SUGGESTED BY ROSSITER'S PICTURE OF "RUTH, ORPAH AND NAOMI."

Aye cling thou to the widowed one,
  In all her wretchedness and woe;
Of earthly joys, death 's left her none;
  Alone, thou can'st not let her go.

Alone? in dark affliction's hour,
  In age, in poverty and grief?
No! filial love has stronger power,
  And brings the mourning one relief.

How can the last farewell be said,
  With busy memories crowding fast?
Bringing again the loved and dead,
  Mingling the present with the past!

Recalling all the happy years
  Of early love, untouched by care;
Sad hours of agony, and tears
  Wept for the dead in deep despair.

Ah! then her words with sweetest love,
  To thee did peace and life impart;
Rising herself, her griefs above,
  Nerving for thee a mother's heart.

Then leave thy native land to bear
  For her, all poverty and woe;
Rejecting for her sake to share
  With Orpah, vanity and show.

For this thou'lt drink of love as pure
  As ever yet a mortal blessed,
And taste of happiness as sure
  As ever child of earth possessed.

Aye, go to meet a rich reward,
  Mother of monarchs yet to be;
And higher still, our Christ and Lord
  Will trace his earthly race from thee.

Go onward, then, fair lovely Ruth,
  By want oppressed, by sorrow riven,
And gain by filial love and truth,
  The joys of earth, the smiles of Heaven.

W.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXX.

THE HOLY, BLESSED, AND GLORIOUS TRINITY, THREE PERSONS, AND ONE GOD, is, of course, the theme proposed by the Church for our meditations on Trinity Sunday and "all the Week after," during which is to be repeated the Collect of that Great Festival.

"Almighty and everlasting God, who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*"

This doctrine is set forth in the first "Proper Preface" for Trinity Sunday, in these words, addressed to the Deity—"Who art One God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality." It is also thus propounded in the first of our Articles of Religion—"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead, there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

The God of Israel our Saviour, is a God that hideth Himself. He dwelleth in light which no man can approach unto. No man hath seen or can see Him at any time. But He has deigned to suffer some faint beams of that unapproachable light to reach our feeble vision. He has been pleased, by a revelation as full as, to His infinite wisdom, seemed best, to make Himself known to the creatures of His hands. Humbly availing ourselves of this revelation, we can, to the extent to which it goes, adopt the language of the enraptured prophet, and say, Mine eyes have seen the King, the Lord of hosts. But when, wrapped in the high and holy contemplation to which we are thus admitted, we have fixed our grateful and wondering faith on the Lord Jehovah, as He has been pleased to reveal Himself by His inspired servants; and bringing low every high look and proud effort of human intellect, which would oppose itself to the mysteries inseparable from the nature and attributes of an INFINITE BEING, have felt the unspeakable honor and mercy of being permitted to see Him as He is;—when from the high and holy indulgence of our intellects and hearts, thus allowed, we come again to converse with our fellow worms, we are beset with their objections—objections to the teaching of God Himself. Their reasonings are confounded. Their comprehension is surpassed. Their understandings are required to succumb. Their assent is demanded on the authority of God, rather than of the testimony of their own minds. Therefore they vaunt themselves, and are puffed up. They will not brook to have *their* minds bend to the *divine* mind. They will have such a God as the former can fathom, or none.

Men will not believe the doctrine of the Trinity because it is incomprehensible. I now refer to such objectors as yet will shrink for the imputation of atheism. They profess to believe in God. Let them then fix their thoughts upon God. They, of course, acknowledge that He is eternal. Can they comprehend this? *A Being who never began to be!! An existence of which there never was a cause!!* Can their minds compass this idea? Do they not find themselves assenting to a doctrine which they can neither comprehend nor explain?

Let them contemplate the union of matter and spirit. They know, for they see and feel, that this union exists in themselves, and in their fellow men; and so intimately, that matter and spirit are constantly operating upon each other, and the latter affected often in an extreme degree by the former. Physical causes are perpetually producing influences on mind, in exciting it, stupifying it, weakening it, deranging it. Where was ever yet the philosopher who could discover either the existence, or the mutual relation, of properties common to mind and matter, whereby they can thus be brought into blended action—nay, into amalgamation? There never was one. Even this first step in the investigation necessary to the full comprehension of the subject, the brain of man will in vain endeavor to accomplish. He must admit on authority what he cannot understand.

How is the progress of vegetation to be comprehended? We sow the seed. The surface beneath which it is deposited is soon pierced by the germ. This becomes the more expanded blade. The ear is formed. The full corn in the ear then appears. Philosophy is ready with its display of the operation of second causes. It gives its account of the whole process. But it touches not the essence of the subject, it grapples not with the main difficulty. It shows what is; but cannot tell why or how it is. Here, and in the cognate subject of animal production and growth, we must deny our senses, or admit far beyond the point to which our investigations can attain, and what we therefore cannot comprehend.

The principle, consequently, of rejecting what is incomprehensible, because it is so, must inevitably lead to the dreary and hideous alternative of atheism.

Mystery and incomprehensibility, thus involving much that nature teaches, can be no reasonable objection to revelation. Indeed, sound reason would lead us to look for it as an essential attribute of revelation—as a proof of its genuineness.

Revelation is an exhibition of the nature, character, attributes, acts, and mind of God. His nature and mind are infinite. It is therefore to be expected that truths flowing from Him will be far above those level to the comprehension to which a finite mind is equal. The simplest conception of the character and attributes of God involves inexplicable principles and facts. It is therefore to be supposed that what further light revelation may throw on the subject will be similarly circumstanced.

Mind, we all know, is susceptible of improvement. The lights of science lead to acquiescence in many truths, as matters of course, to which some illiterate persons cannot be got to assent, because they seem to them inexplicable and absurd. I will suppose, however, the case of an illiterate man of good natural understanding, and an honest and truth-loving heart, and whose common sense convinces him that the learned must be expected to know much more than he does. This man has a book given him, which he is told is written on some deep subject by a great Philosopher. He reads the book, and finds nothing in it but what is perfectly level to his comprehension—nothing but what he could have discovered for himself. Will he not be justified in saying, You have imposed upon me: this book was never written by a very learned man, or by a man of more learning than myself; for I could have written as well?

The pride and presumption of the human mind must have advanced their pretensions to an enormous extent, if the idea can be entertained that gradation of intellect ceases when it reaches the height of human knowledge, and that *this* places man on a level with his Maker. If this is not so, let man acknowledge that there must be infinitely greater disparity between the intellectual powers and resources of the richest and most elevated human mind, and those of *the mind of the Lord*, than between the former, and the very lowest grade which appertains to man. Of course, then, what God indites must be expected to contain much that is mysterious and incomprehensible to man. A book which does not must certainly be supposed to possess but a very questionable claim to being a revelation from Him.

But is reason to be allowed no place in religious inquiry and investigation? It certainly is; and a very important one. A volume is presented to us which the great body of the wisest and best men who ever lived have held to be a revelation from God; and which has been sacredly cherished, expounded, defended, and publicly read, as such, as far as then completed, by a body of men—the Church—which, emerging from previous constitutions and characteristics, similar in intent and meaning, but somewhat different in form, which had existed from the beginning of the world, was held together, for nearly fourteen hundred years before Christ, by a wonderfully preserved priesthood and ritual; and now, in a completed state, thus held and thus used by the same Church, for eighteen hundred years, under a ministry and sacraments, appointed by Christ, and handed down in a perpetual succession which has His promise of continuance always, even unto the end of the world. Such facts are connected with the present existence of the Bible: the wisest and best men in the world *do* regard it as the specially inspired word of God; the Church *has* kept, reverenced, and used it as such, ever since the inditing of it began. These are facts which cannot but be respected by every reasonable and philosophical mind. They propose to such a mind, as what it is under a moral obligation seriously to consider, the question, What is the reasonable account of all this? Viewed in any light which approves itself to a sound mind, these facts cannot but invest the claims of the Bible with strong presumption in their favor, and as having such a suffrage for them as cannot allow the friend of truth to be innocently indifferent to their investigation. It is not intended to give here even an outline of the proofs which sustain the divine inspiration of the Bible. An intelligent and ingenuous mind can have no difficulty in discovering and investigating them, in a department of the science of the day, and of its sacred and moral literature, of which no virtuous person, fond of intellectual culture and advancement, will be willing to be ignorant. If sound reason, thus exercised seriously, deliberately, impartially, and with a full and just sense of the momentous interests depending, is satisfied that the Bible was written by men moved and instructed thereto by God Himself; it, of course, enforces the duty of receiving and respecting it as such, and applying faithfully to all proper means of arriving at a correct knowledge of its contents. Reason then requires that our implicit and unequivocal assent be given to these. They are not submitted to our judgment; but are teachings which we are bound to receive. They are to us, exactly as if each one of us was made the subject of immediate revelation of the matters concerned. Suppose that the first man, when, at his creation, his Maker was pleased to instruct him in what he was to believe and do, had undertaken to object that he saw not the reasonableness and necessity of this doctrine or that precept. Such precisely is the case with the disputer of this world, when he raises his impotent objections against what has all the evidence that reason can ask of being a special communication from God of doctrines and precepts which He requires man to receive, and adopt as the rule of His faith and practice.

Aware of this, a spirit, essentially connected with infidelity, and yet having decency enough left to grant that the Bible has special and sacred claims upon man's respect and confidence, craves indulgence of the fondness for license of private judgment, the ingenuity of interpretation, and the learnedness of criticism, which are so dear to the natural heart. It thus assumes to determine how far such respect and confidence are due to the Bible; and having settled this to suit itself, subjects the volume to such principles for guidance in understanding it, as would make any writer speak what the reader chooses; indifferent whether this is arrived at either by perversion or expurgation.

By the good providence and grace of God, however, this spirit, so degrading to both the head and heart of man, in all its modes and measures of connecting heresy and unbelief with feigned respect for Scripture, has been met and vanquished by a host of mighty champions, strong and well armed in intellect, and true and devout in heart, whose qualifications for sustaining and defending the truth raise them to a proud eminence above the vauntings of that philosophy falsely so called which claims capacity and right to determine what *ought* to be the teachings of Scripture, and how far man's reasonable assent is due to it.

But are we never to inquire whether that assent *is* a reasonable one? The fact of a doctrine being mysterious or incomprehensible, or of a precept not being of apparent reasonableness or utility, is no ground of difficulty, on any principle consistent with the acknowledgment of the infinity of the divine, and the finiteness of the human mind. Nor is it always to be taken for granted that the first meaning which presents itself to the mind is necessarily the true intent of a given passage. There are few collocations of words in any language, which will not admit of some variety of construction. A general knowledge of the scope of a writer, and a comparison with parallel or similar passages, are often necessary to ascertain which, of two or more admissible meanings, is the reasonable and true one. The facts of the Bible having been originally written in languages that have long since ceased to be vernacular, and of much of its instruction both doctrinal and practical being given in figures drawn from places, customs, and circumstances, which, here and now, are far from being familiar, clearly show that no little depth and extent of criticism is necessary in order to bring the contents of the Bible within the knowledge of mankind generally; and that by far the greater number of its readers must take their knowledge of its intent and meaning on the authority of others. The *genuine Bible* is to be found only in the *original languages*. All translations are necessarily but a species of human comment on the inspired word. It is, therefore, obviously absurd to talk about the unlimited right of private judgment. Even did this exist in those profoundly skilled in Hebrew and Greek, it must in all others be a simple impracticability. It is idle therefore for them to claim it. All that they know of the Bible must be on the authority of others. But even of a translation—our own for instance—of a volume so large, of such multifarious contents, written at so many distinct periods, and under such a variety of different and even discordant circumstances, and compiled with little regard to method and order; it is obvious that it is no light matter to attain, by one's own unaided labor, to a thorough and enlightened knowledge. In order to this, not only faithful and devout reading, but diligent, close, and discriminating *study*, is necessary; such as few private Christians have the means of bestowing. This may fairly be set down as a generally conceded principle. In proof of which, it is merely necessary to refer to the fact, that although the Bible is held to be the only authority for religious faith and practice, yet a system of religious reading, other than of the Bible, and of religious instruction, by preaching and otherwise, is regarded as essential in order that Christians may *know what the Bible is*. All grant that the readers of the volume cannot understand what they read, unless some man guide them.

Those who are capable of studying the Scriptures in the original languages, and of bringing to its figurative allusions a well learned knowledge of the facts and circumstances on which they are founded, are to exercise their reason by rising above the cold and insulated, and often self-elating, influences of mere verbal criticism, whose frequent and most probable result is either utter distraction, or serious misguidance; and seeking rather to illustrate the spirit, scope, and intent of the whole, than ingeniously to speculate on the meaning of a part. The mere English reader, who is in circumstances to apply much time and care to the *study* of the translation of the Bible with which he is furnished, should apply his reasonable judgment to such a comparison of similar passages, and to such useful explanatory and collateral reading, as may tend to preserve him from partial and imperfect views, and especially from involving one part of God's word in a contradiction of another. Both these classes, however, as well as ordinary readers, will find it indispensable to take for granted that there have been and are wiser men than themselves, and to pay much deference to the authority of others. In doing this, their reason, which should be modest as well as enlightened and unprejudiced, must judge of the claims to such deference.

Sound reason cannot be insensible to the bearing on this point of the historical fact, that every part of the Bible, as written, was given to a church, already existing, as the depository and keeper of true religion, and was a record of a religious system already imparted and in full operation; and that that volume is replete with a recognition of the prerogative and duty of that church, through its priesthood, still to continue to be the instructor of the people in things pertaining to God.

It is hoped that the judicious reader will meditate much and devoutly on these principles, whence, on the authority of both sound sense and divine teaching, is to be gathered the true rule, measure, and direction of the use of reason in matters of religion. It is not that we may thus discover for ourselves what is truth and duty, but that we may have reasonable hope and confidence of being *under right exterior guidance*.

It is not indeed to be deined—common sense and the necessity of the case require that it be admitted—that among the reasons why a given interpretation is not to be received as the right one, may be its incompatibility with reason, common sense, or physical demonstration, in matters in which God has been pleased to allow as the faculty of judging. This, however, it should be remembered, can properly have reference only to *contradiction* of reason, not superiority to it. It is not the *mysteriousness* of a proposition, or the apparent unnaturalness or uselessness of a precept, which is a just ground of objection; but its obvious *inconsistency* with what God teaches as right. If we maintained, for instance, that the Deity is Three and One in the same sense—three Gods and one God, or three Persons and one Person—there would be palpable contradiction; and it might well be objected that some other interpretation must be sought of the various passages which speak of Oneness and Threeness as both entering into the divine nature.

The same may be said of the doctrine which acknowledges man's accountability to God for his actions and spiritual state, and his being to receive heaven as a *reward*, or be doomed to hell as a *punishment*; such reward or punishment to be assigned as the result of man's being called into *judgment*; and at the same time holds that every man is either left, by God's everlasting purpose, to be punished forever for his first father's guilt, or has been everlastingly predestinated to deliverance from that punishment, and to being saved eternally, without regard to his character or conduct. These are two propositions which cannot both be true. The word of God must be misunderstood if thought to contain both.

But when the doctrine of the Trinity maintains that the Deity, though, in one sense, One, is, in another sense Three, we know too little of the nature of God, to say that this cannot be so. It may be *above* our reason; but certainly is not *contrary* to it. Once perceive that the Bible does speak of God as both One and Three; and then our reason tells us that such must be the Christian's rational faith.

When, too, we admit the essential divine attribute of foreknowledge, and the clearly revealed and experienced truth of human free-agency, we receive propositions by no means repugnant to each other. Foreknowledge does not imply constraint. The difficulties to be encountered, therefore, are those, not of incompatibility, but of what the apostle calls *hardness to be understood*—a thing which he declares to exist in Scripture, and which, therefore, so far from being objectionable, is but a salutary exercise of faith and meekness.

Of the only passages, also, which have the appearance of being at all direct in favor of the Roman Dogma of transubstantiation—This is My body, This is My blood—we may say that this view of them cannot be the true Scriptural one, because it contradicts our senses.

Of the essential divine attribute of omnipresence, we, of course, believe that God the Son, our Lord Jesus Christ, is a Partaker. We delight to believe in, and contemplate Him, as, always every where present, so, in an especial manner, where the services and ordinances of His church are duly celebrated, and most especially, when men are made His disciples by His appointed sacrament of Baptism, and when they show His atoning and saving death, and seek grace and everlasting life, as he Himself hath commanded, in that other sacrament which contains the mysterious symbols of the body and blood offered in the sacrifice of that death.

All this we unfeignedly believe. It is true of Christ, because Christ is God. His *body*, however, belongs to that Manhood which, at His incarnation, He took into His Godhead. It is a human body. God has given us to know the laws by which He governs matter, and therefore, as matter, human bodies. One of these laws is, that the same portion of matter cannot be whole and undivided in different places at the same time. It cannot therefore be that the material substance of Christ's body can be whole and entire, in both heaven and earth, at the same instant. Nor can it be that when Christ stood before His apostles He held in His hand, and gave them to eat, the identical body which was then standing and eating before them.

But this doctrine is also atheistic in its consequences—a dreadful proof that it cannot be in the word of God. It calls us to disbelieve our senses; and therefore deprives of its demonstrative virtue all that we see and hear connected with the nature and attributes of God, and the truth and excellence of the Gospel.

Surely then it behooves us to say that that doctrine which represents every particle of the consecrated bread in the eucharist as "really and substantially" (such is the popish dogma) "the body, blood, soul, and divinity of our Lord Jesus Christ," must be founded on misapprehension of the passages of Scripture quoted to support it.

An humble effort has now been made to illustrate the principles, deduced from what God has taught us in both nature and revelation, on which our reason is to be exercised on religion, that we may have good ground of trust in being under right guidance in matter of such awful and momentous import. But as it is also essentially of a holy and spiritual character, and has to do with things rising infinitely above mere intellectual appliances and acts, and things to which not even the purest operation and loftiest reach of human reason is equal, the thoughts and studies of none can be hoped to attain therein to a satisfactory result, or to the full measure of benefit and usefullness, without those communications of divine grace, for illumination, guidance, and assistance, which are the promised blessing of the faithful and devout use of appointed means. This, therefore, let every sincere Christian, who would have a reasonable faith and hope, incorporate, in spirit and in act, into his daily course of life.

If Christians would thus prepare themselves for a truly rational approach to the great subject which the church now particularly commends to to their regard, they would see it to be a simple fact, clearly proved, and therefore demanding their assent on every principle of sound reasoning; and, as a matter of pure revelation, calling also on them for lively gratitude to God that He has been pleased to propose to their contemplation a mystery so fraught with matter for elevated and holy thinking.

The proofs of the doctrine of the Trinity are so interwoven with the whole texture of the Bible, that it becomes an entirely different book without it; and so clear in their bearing on the point, that there can be no truly rational reception of the Bible without the acknowledgment of it. A hasty glance at those proofs is all that can now be taken.

The terms of the baptismal commission may themselves be pronounced conclusive and sufficient. "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It seems impossible to ascribe ingenuousness to any interpretation of these words which does not recognize the perfect equality, while there is also clearly expressed a distinction, of the Persons named. As is the Father in the grace of Baptism, so is the Son, and so also is the Holy Ghost. If because we are baptized in the name of the Father, we are to regard the authority and privileges of baptism as flowing from Him, and ourselves therefore bound to own Him as our God, and as such, to worship Him, and devote ourselves to Him; the same is true with regard to the Son and the Holy Ghost.

The following propositions, which evolve the doctrine of the Trinity, are clearly and variously proved by the Bible: There is but one God—The Father is God—The Son is God—The Holy Ghost is God. The Father, the Son, and the Holy Ghost, are distinct from each other. Therefore God, subsisting in Unity, is also Three, that there is but one God, and that the Father is God, need not be proved.

That the Son is God, prophets declared, when they called Him Emmanual, God with us, the Mighty God, the Everlasting Father, Jehovah of Hosts. The evangelists proclaimed the same truth, when they said that the Word was God; and that all things were made by Him, and without Him was not anything made that was made. The apostles added their testimony, when declaring that God was manifest in the flesh; that Christ is over all, God blessed forever; that He is the true God; and that He only hath immortality, dwelling in light which no man can approach unto. Christ avoucheth the same for Himself, when He says, I and the Father are One; I am in the Father and the Father in Me; men should honor the Son even as they honor the Father; I am Alpha and Omega, the Beginning and the Ending, the Almighty.

That the Holy Ghost is God, St. Peter declared, when he pronounced lying to Him to be lying unto God; and St. Paul, when he made being temples of the Holy Ghost and of God synonymous expressions. Jesus, too, teaches that the Holy Ghost is Jehovah, when He says that the Holy Ghost spake by Isaiah what, in the book of that prophet, Jehovah is said to have spoken. The Spirit's teaching all things, His leading into all truth, His telling things to come, and His searching all things, even the deep things of God, are among the clear evidences of His being divine.

The phraseology of the form of baptism, and of the apostolic benediction—the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all evermore—clearly sets forth the *distinction* between the Father, the Son, and the Holy Ghost.

Hence the evangelical doctrine of the Trinity in Unity.

If it is objected that Trinity is not a scriptural term, it is granted that the word is not to be found in Scripture. In the days of the apostles, and for some time after, divine truths were received as revealed, and simply because they were revealed. The New Testament was written at different periods after the organization of the Church, as a record of the faith which had been given to the Church. The record, however, is made not in any systematic form or digest, but in declarations, precepts, and references, introduced, as occasion offered, under a variety of forms, and at distinct times. When this record was complete, it was left to the Church as a perpetual divine rule by which to test any article which, at any period, should be brought forward as a part of the faith once delivered to the Church. With the definitions of this faith which were set forth by the unanimous consent of the early Bishops and Pastors of the Church, as a rule for interpreting the Scripture, all the declarations, precepts, and references therein, are found to harmonize in a consistent setting forth of the faith thus defined. As given to the Church, and as subsequently recorded in the inspired volume, it is found to be one and undivided, each, as come from God, identical with the other. In time, however, proud objectors rose, and wrested the scriptures to subserve the purposes of heresy and schism. Then the maintainers of the Catholic faith were under the necessity of entering into more minute explanations and declarations than were before necessary. To express the scripture doctrine that the Deity is Three, they invented, purely as a term of convenience, the word Trinity. The particular in the divine nature, thus expressed, had been held from the first, as it was revealed to the Church, and recorded in the Bible, when, however, disputers began to maintain that the Bible did not mean that the unity of the divine nature existed with the qualification thus held to be incorporated with it, and that the admission of such qualification was inconsistent with the divine unity, christians, who desired to be taught of God, avouched that, agreeably to his teaching, there was in His nature the property set forth in the clearly proved facts of the Father being God, the Son being God, and the Holy Ghost being God; which was termed Trinity; and which term, as setting forth the real nature of God Almighty, became, very naturally and properly, a title to be applied to Himself. As, however, this doctrine by no means interferes with God's essential unity, and therefore cannot have the least connexion with the idea of there being more God's than One; the word Person is applied to each of the Three thus incorporated with the One God. He is a Trinity in Unity.

The christian who devoutly heeds the Church's celebrations and instructions in the course of holy days and seasons from Advent to Trinity, is well prepared to receive this great doctrine as richly fraught with evangelical edification and comfort; as eminently a practical doctrine, giving strength and clearness to faith, fervor and interest to devotion, and energy to all the graces and acts of piety and charity. But independently of the great principles and points connected with it, which give it such effects; the mere fact of its requiring our assent to a doctrine which human reason never could discover, and never can explain, makes it invaluable. It is indispensable to that devotion to God which reason approves as meet for Him, and most beneficial to man, that it embrace the mind, as well as the heart, soul, and body—that it bring all the loftiness of speculation, and all the pride of judgment, which he would employ in vain attempts to *find out God*, into entire subjection to what God is pleased to teach respecting His own nature and attributes. This submission to divine guidance of the part of man which most deeply influences His moral being, is a discipline very essential to both his rational and christian character; and he who refuses it, is condemned, as well by the judgment of sound reason, as by that higher and holier judgment which the gospel establishes, and which, at the last day, is to determine each one's acceptance or non-acceptance with God, for eternity.

B. T. O.

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Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

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Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

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May 1—6t$

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April 24 8t$

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